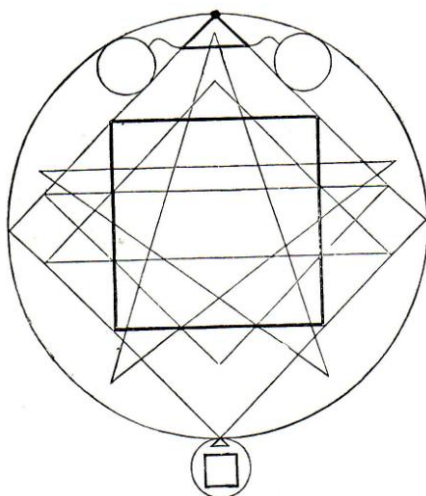


Meditation Triangle Units



Course on Meditation

Along the Psychologist Roberto Assagioli

**(Compiled and arranged by Philippe L. De Coster, D.D., responsible for
the French Section of MGNA and CMG)**

First Year, Part 2



Satsang Press – Gent, Belgium

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**In Memory of Michal Eastcott
Meditation Group for the New Age
and
Creative Meditation Group
Sundial House, Tunbridge Wells, Kent, UK**

To Phil, Mike,
Wishing you great
Joy on your own
Silent Path & hope
you welcome to the
Group.
Michal

March 1971

Introduction

There are today many approaches to meditation. Some are quite new; some have been known and practiced for thousands of years. The approach described here draws from classical Eastern systems, such as Raja Yoga, and Western psychological systems that include the transpersonal dimension, such as psychosynthesis.

It aims at expanding, elevating, and illuminating consciousness through the harmonious and integrated action of body, feelings, and the mind. It harnesses the considerable power of the mind, directing it toward higher or more profound states of consciousness. It is well-suited for many of us today as a bridging process, a mediatory means by which we can expand our awareness beyond our normal level of concrete mental activity, and reach to the world of meaning, of pure ideas and to the superconscious region, thus building a usable path between these realms. Insights that flow through this path permeate and vivify the whole of our being, and as the process continues, we become more and more in harmony, with ourselves and with all that is around us.

All over the world, and in many languages, people are now following the practice of meditation, and as such rendering the service of reflection, prayer, meditation and invocation on the wings of thought, for the spiritual laws and principles on which this age, called the Aquarian Age needs to be founded. It is summarised as follows:

- The Law of Right Human relations
- The Principle of Goodwill
- The Law of group Endeavour
- The Principle of Unanimity
- The Law of Spiritual Approach
- The Principle of Essential Divinity

Chapter I

I

What is Meditation?



The urge to discover more about the inner side of life is stimulating many today to a new interest in meditation. In the past this kind of "higher thinking" was considered a passive, reflective form of devotion, but meditation as it is becoming widely practiced today is a positive and creative use of the mind, actively linking the inner and the outer worlds. It entails concentration, reflection, a clear conception and formulation of ideas or thoughts, and then considering and visualizing ways and means of relating them to life, thus taking into account the affective domain and physical activity. The usual contraposition of meditation on the one hand and action on the other is misleading. Meditation is inner action.

The "inner action" of thought is something that we use all the time, even though we may not notice it. Thought lies at the back of everything we do: building our attitudes, our relationships and our whole way of life. In the world of the mind are born the practical beginnings of everything that man creates on earth. From the architect's thinking before he makes his blueprints, to the scientist seeking a new formula, from the world statesman to the educator, the fabric of everyday life is being woven out of thinking. In this way the future is hourly being created, thinkers are building the pattern of things to come.

Each one of us can consciously use creative thinking, and with it participate in building the inner structure of the world that is to be. For it is not only the thought of the inventors, the scientists and the nations' leaders that is bringing in

the new civilization – the weight of the mass of public thought and the power of all men's aspiration are bringing into being the circumstances and the conditions that we shall have tomorrow Each of us can play a constructive part in this if we so choose.

The mind can become a great creative instrument as well as a vital "activator." Its vision can link us with our higher possibilities, and through it we can probe the outer boundary of our existing knowledge and catch sight of the world of meaning and values. This enables us to gather in the higher ideas of the true, the good, the needed, bringing them down to everyday recognition and making them part of life.

Creative thinking is a definite stage in objectifying ideas and higher concepts; and because thought is an energy we can use its power to develop the qualities, the attitudes, and the conditions that we think should prevail. If we use thought consciously and creatively, we can bring about changes in ourselves and our lives, as well as in our environment and in the world.

But thought often plays through us unconsciously and haphazardly, and frequently it has us instead of our having it, bringing worry and depression and sweeping us along with its own force. If we use it selfishly it can even be destructive. Therefore, at the same time as we realize the power of thought we must see the vital need for right thought, for *right* motive behind thought, and for right understanding of its subtle processes. (*Dr. Roberto Assagioli*)

Aspects of Meditation

Concentration

A necessary preparation for all methods of meditation

Reflective Meditation

It is strictly mental in character.

Receptive Meditation

It includes inner silence, contemplation and the awakening of the intuition.

Prayer

The function of feeling, which has a definite contribution to make.

Imagination

Is the most efficient propulsive force in inner action, and which is directed and used through:

Visualisation

Another specific creative technique.

Affirmation

Enters into the realm of WILL-POWER.

Invocation and Evocation

The bringing about of creative and complete *thoughtform*, built by a equalised fusion of thought, feeling, imagination and will.

Utilisation

Such as thoughtforms for the benefit of mankind, taking place on two levels: on the inner level as

Telepathic Radiation

In the outer world, and in the hearts and minds of people everywhere.

Manifestation or Expression

The outer effects of the inner and subjective work.

II

The Process of Meditation

Most people have only a vague idea of what meditation really is, and we need to clarify how it is accomplished, how it functions, what it achieves, and the service it can give.

Thought is an energy, an unseen but real power, and through meditation we can focus it to build, to feed, to maintain an idea, a quality or a rule or law of life. As we have said, meditation is inner action – action in the inner worlds. There are many kinds of inner action; all thinking, hoping, imagining, all aspiration and desire, are activities of this type, but they are generally carried on without conscious intention and without a sense of responsibility. *Meditation, on the other hand is conscious deliberate inner action to fulfil a specific purpose.*

We can get a good idea of the different kinds of action and their definite stages, which we propose to master in meditation – from the analogy of a missile being sent into space, pursuing its course and returning to earth. A corresponding cycle takes place in the meditation process.

The first stage is that of projection. The propelling energy of the missile conquering the downward pull of gravity projects it upwards into orbit around the earth, or beyond. In the same way we can project our centre of consciousness upwards, through the sphere of feeling and imagination, and penetrate to the world of thought and even further – to transpersonal levels. Our propelling energy is that of aspiration, which has aptly been called "fiery aspiration", and we direct it – as in fact we must direct the whole meditation process by the great unrealized potency of the will.

The second stage for the missile is its approach to the gravitational field of another centre of attraction. In meditation this corresponds to coming into

contact with some higher centre of energy or life, some realm of thought, or some specific region in the inner worlds.

The next stage is the delicate one of utilizing the pull from the new centre. If this is rightly achieved, the self-propelling energy still existing in the missile will enable it to circle around the new centre, keeping in orbit. The same is true of the individual consciousness in penetrating to higher, inner levels. It has to attain the region towards which it is directed, but must maintain its freedom and not become a prisoner of it. It must remain in that area only as long as is required for its purpose, that is, the experiencing and registering of whatever can be gathered from the centre with which rapport is being made, or from the region of thought attained. Then we should bring the meditation to a close harmoniously and intentionally.

The essential task of receiving information from the instruments in the missile corresponds to our registering and rightly interpreting the ideas that we find in the higher realms; and, finally, all of this has to be utilized and integrated into our existing knowledge and experience, as is the information obtained from the missile.

There is still a further point in this analogy; control of the missiles and knowledge of their position with respect to the earth is maintained throughout their whole course. So it is with meditation, conscious control should never be lost. It is possible to fall into a state of unconsciousness, but projection to this extent is wrong and dangerous. Meditation must always be a *conscious* process, we must remain fully aware the whole time, and from this point of awareness – here, where we are – direct the whole process, watching it, controlling it, and regulating its extension and duration. (*Dr. Roberto Assagioli*)

III

Preparation

Much of the success of meditation depends upon right and careful preparation. To begin with, as quiet a place as possible should be chosen at least until we are used to meditating – where we can feel that our privacy will not be disturbed. We should sit in a comfortable position. While the Eastern way of sitting cross-legged has the advantage of keeping the spine erect, it is a difficult posture for those who are not accustomed to it, and is not necessary. An effective preliminary to meditation is to read or study something connected with the theme we will be meditating on, and if there is time we should do this as it greatly facilitates the tuning in of the mind. (*Dr. Roberto Assagioli*)

Relaxation

Next, we should try to eliminate all physical, emotional, and mental tension, because such tension is a quite useless expenditure of both nervous and muscular energy. Relaxation is an art that has to be worked at, and it is not as simple as it may appear. In trying to achieve it, we are apt to fall into the opposite extreme – a state of passivity which ends in drowsiness. The aim is to eliminate all superfluous tension, while retaining the muscular tone necessary for alertness and for full attention to what we are doing.

The various techniques of relaxation cannot be described here, but there are many books which go fully into the different aspects of this subject. One of the most effective ways of achieving relaxation is through slow, rhythmic breathing. But breathing exercises should be done with caution, for they can be harmful if carried out too strenuously. An adequate exercise consists of a deep breath with short pauses held at the end of each in-breathing and each out-breathing. This can be done about ten times, rhythmically and slowly. There should be no sense of strain, either in breathing or during the pauses, steady rhythm rather than length of time being the aim. The respiratory muscles should be relaxed with the out-breathing; this "letting go" of tension can then be diffused to all the other muscles of the body and a general relaxation achieved.

Physical relaxation is a first and necessary step to the more important one of psychological relaxation. The latter comprises emotional and mental relaxation, which have to be achieved in two distinct phases corresponding to the two different levels of the inner worlds on which we will be working – the emotional and mental. Each has to be handled separately and in its own way.

If, after relaxing physically, we begin to observe ourselves psychologically, we generally find that various feelings come and go. These emotions have to subside. It is not good to repress them forcibly, but the very fact of calmly observing them from what might be called "above", without being identified with them, causes them gradually to lose their hold and their intensity, so that they cease to sway us and quiet down – if not completely, at least to a degree in which they no longer constitute a serious obstacle; and that is good enough.

This forms the first part of psychological relaxation; the second part is mental relaxation. By nature the mind is restless and in continuous activity, and this is increased by the high tempo of modern life and also by emotional stimulation. If we have managed to exclude for the moment the activities of ordinary life and have quieted the emotions, it will be less difficult to deal with the natural restlessness of the mind itself.

This cannot be done completely in the preparatory stage; it will be the chief task in the first part of the actual meditation, which is concentration. In the preparatory stage it is enough to reach a certain degree of dis-identification from the mind's activity and to resist being carried by it this way and that, distinguishing this activity from the consciousness of the self, whom we could call the "Observer." This provides what might be regarded as a platform from which to go on to the actual meditation. Here, also, the aim is not to suppress by violence, or by an effort which immediately brings tension and therefore defeats its object. The method to be used is more that of attrition, of not feeding with interest any stray thoughts or images which remain in the mind; they will not then interfere seriously with the inner action of meditation. This preparation could be described as making room in and around the centre of consciousness for the exercises of concentration that are to follow, yet without attempting to clear the whole area completely at this stage. (*Dr. Roberto Assagioli*)

Direction from the Bhagavad Gita, translated by Philippe L. De Coster, D.D.

DIRECTION FOR THE PRACTICE OF MEDITATION

Let the Yogi constantly concentrate his mind on yoga, remaining alone in a solitary place, with mind and body under full control, free from desires and attachment to material possessions. (6.10)

Let him for himself set up a firm seat in a clean place, neither too high nor yet too low, on the sacred kusa grass, covered with a deer-skin and over it a cloth. (6.11)

There let him sit, and making the mind one-pointed, with the motions of thought and senses restrained, fixed on his seat practise yoga for the purification of the Self. (6.12)

Remaining still, holding the body, head and neck erect, let him fix his gaze on the tip of his nose, without looking around. (6.13)

Serene minded, fearless, firm in the vow of celibacy (*of the Brahmachari*), the mind controlled, thinking on Me in total concentration, let him sit with intent on Me as the supreme goal. (See also 4.29, 5.27, 8.10 and 8.12) (6.14)

So, the Yogi ever integrated in the Self, his mind restrained, attains to the peace which has Nirvāna (*nirvāna...*) as its end, and which subsists in Me. (*...paramām*). (6.15)

However, O Arjuna, yoga is not for him, who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor yet for him who stays awake too long. (6.16)

But, yoga is for him who is regulated (*yukta*) in food and recreation, who is regulated in all his deeds and gestures, who is regulated in sleeping as in walking, achieving a yoga which destroys all pain. (6.17)

When the well-controlled mind is established in the Self alone, free from longing after all desirable things, then it is said, that the one is at peace. (6.18)

As a lamp may stand not flickering in a windless place – this has been likened with the disciplined mind of a Yogi, absorbed in the yoga of the Self. (6.19)

When the mind is at rest, quieted by the practise of yoga; when seeing the Self by the Self, he finds fulfilment in his own Self. (6.20)

When he knows that utmost joy which, transcending the senses, can be grasped by the intellect; when standing still (*in the Self*), he never departs from reality. (See also KaU 3.12) (6.21)

When, having reached it, he thinks that there is no greater acquisition beyond it; therein established, he is not dislodged by any sorrow, even in the greatest suffering: (6.22)

That state is known by the name of yoga (*viyogan*), the unlinking from the union with pain. This is the yoga which must be brought about with firm resolve and an undismayed mind. (6.23)

And, that means for us Westerners:

Sit in an upright but comfortable position.

Relax. Take a few quietening breaths and gradually deepen the breathing to a slow rhythm in which you feel at ease, saying:

“I have brought my physical body into a comfortable and relaxed position; I have a physical body, but I am not my physical body, it is only an instrument. I have instructed it what to do; it is not my “self”.

After a short pause to secure this recognition in consciousness, move your thought on the feeling nature, and say:

“I have feelings and emotions, but I am not my emotions. They are changing and contradictory, and since I can observe them and often dominate them, it is evident that they are not my “self”. I have emotions, but I am not my emotions.

After a short pause continue as such:

“I have a mind, but I am not my mind. It is active and often undisciplined, but I can control it and direct it, and so it is not myself. I have a mind, but I am not my mind.

Again pause. Following this process of “dis-identification” of the “I” from the various instruments and aspects, comes the stage of recognition of the self at the centre. Holding your consciousness at a central point, affirm:

“I recognise and affirm that “I am a centre of pure self-consciousness. From this centre I am capable of observing, controlling, directing and using all my psychological process, my thoughts, emotions and physical body. I am the “self”, a centre of will and of pure self-consciousness.

IV

Concentration

In taking up the subject of concentration the first point to realize is the difference between spontaneous or automatic concentration and deliberate controlled concentration. They are different. both in nature and in the way they work. What is called spontaneous concentration is the functioning of the mind under the impulse of a strong interest, desire or feeling, which keeps it working along a certain line. A typical example is the businessman as he plans for the success of his organization. Another example is the student's concentration on the subjects on which he expects to be examined.

Those who can concentrate effectively in this way are under the illusion that their power of concentration is good. And it does indicate a certain aspect of it, but the ability to keep the mind on a task or subject when driven by intense interest, need or fear, does not necessarily mean that it can be done when that incentive is lacking. The fact is that when we try to concentrate on some abstract subject, or on something which entails no personal interest or benefit, we find it much more difficult and frequently discover that we have no real control over our minds after all.

It is evidence that our emotions, drives, and thoughts play, almost dramatically, through us and are the strong forces in our lives. In other words, we are driven by them and are not ourselves the choosing, directing, controlling factor.

This is one reason why the more purely mental or spiritual interests have not the driving potential of the usual personal interests of the average man. Another reason is an inherent difference in the nature of these interests. Abstract subjects are "thinner"; they are more intangible for the mind to take hold of and focus on. The mind, being less accustomed to this subtler and more difficult way of functioning, is reluctant to face it and turns away. It is a new kind of activity, and generally speaking any new subject or new area of knowledge presents difficulties to begin with. Our minds do not like starting to work in new fields;

in those with which they are familiar much work has already been done; there is a background or experience and there are connections which make the work easier. A new subject requires much more concentration and effort.

The realization that we are not the masters of our minds may shock us, but if it does, that is good; it will galvanize us into making efforts towards such mastery, and will help to provide the emotional incentive which was lacking previously. Another important result of these discoveries about ourselves is awareness that there is a difference between ourselves and our minds and emotion. The unsuccessful effort to keep the mind at work has shown that there is a conflict and conflict means that there are two factions which disagree. This awareness of conflict is valuable, therefore, in bringing to light the difference between the "I" with its own will, and the mind, which is often unruly, reluctant or lazy, and has, in a way, a life of its own.

These preliminary but vital recognitions provide a foundation for the task of learning to concentrate the mind *at will*. They bring understanding of ourselves and give the incentive we need to become masters of this precious instrument, the mind, which is so excellent a servant when dominated, but which gives such trouble when it goes its own way.

The initial technique to be used in acquiring mastery over the mind, and ability to concentrate at will is to begin with concentration on simple and neutral subjects which have no interest for us. In this way we learn to hold the mind steady without the help of personal interest and desire. There are many types of such exercises in concentration which can be practiced. Visual perception is a simple one and consequently a good one to work with first. It is a training of attention, not of thought processes, and it develops an elementary ability to focus the attention, which is the first step in the more advanced and complex processes of meditation on abstract subjects.

A simple exercise in visual perception is to observe a set of objects rapidly and accurately. For instance, observe the contents of a room for half a minute, and then write as detailed an account of them as possible. The same exercise can be done by looking in a shop window or examining a picture.

Exercises in observing outward objects are a preparation for concentration on inner objects – on inner pictures or images. An exercise which provides a transition between the two is to observe a picture for twenty or thirty seconds, then close the eyes and try to keep the image of the picture in the "mind's eye" or "inner eye." We all have this power of imagination in the sense of being able to picture objects, faces and so on, which are familiar. It is more developed and vivid in some people than others, but for the present purpose it is not so much the vividness which is important as the power to keep the picture steady before

the mind's eye, and to be able to concentrate the attention on it. Looking at the picture for a time helps considerably in getting a clear image, and therefore in the holding of it.

A second exercise of this type is to evoke an image and keep it steady for a short time without having looked at it just before. One can start with some familiar object, such as a building that is seen every day, a view one knows, or a member of the family. The image should be built precisely, with concentration on the details, and then held steady for a certain time.

Here begins a real fight – an interesting but sometimes exasperating skirmish – between our will to keep the image steady and the fluid nature of the imagination, which is accustomed to pass from one thing to another in rapid and often disordered succession. It will play all sorts of tricks; it will distort the image, enlarge, add some alien element to it, divide it into two or more parts, substitute something else for it, in fact do anything and everything except let the picture remain quietly before the mind's eye.

This fact is again revealing. Once more we have undeniable evidence that we are not the masters of our mechanism and that there is conflict between it and ourselves. It is here that the process of self-mastery really begins in the sense of controlling, directing, and using – at will – our whole mechanism.

Apart from these specific exercises, there is ample opportunity for us to train our concentration during everyday life. It means simply giving full attention to the matter at hand without letting the mind wander. Habitual actions are frequently carried out in a more or less dreamy way, with stray thoughts about extraneous things playing through the mind. This creates a state of passive dissociation which can grow to harmful proportions, and is in any case a waste of energy. Concentration on the other hand enhances the ability to live in the present in general, and specifically in that focused section or area of the present where our immediate activity lies.

There is a higher and more important form of concentration than those types so far dealt with. It is that of the Observer or inner Spectator who, perfectly concentrated himself, observes the flowing panorama of the psychological life – called by William James the "mind stream" – and in a detached way perceives it, assesses it and, when needed, intervenes to change it. Such an inner attitude is not at all easy to maintain consistently. Being what might be termed "on the bank" of the mind stream, we tend to be drawn into it by its currents. The attention is easily caught by some surge of emotion, by some interesting idea, by some impelling drive, and we have to draw it back continually to the center of concentration, to the self, the awareness, the part in us which is persistent and unchanging throughout all the variations of the psychological flow.

The key to acquiring the power of concentration is, as in every other skill, prolonged patience and repeated practice. Two extremes should be avoided. One is doing these apparently uninteresting exercises in a more or less perfunctory way, as a kind of routine; this would be too superficial to serve much purpose. The other extreme to be avoided is working with them too strenuously and forcibly. Nor should we attempt to do these exercises when tired for then there is little likelihood of success, and any progress made will be at the cost of too great a strain.

Another point is that we should not be discouraged by initial lack of success, especially the inability to maintain concentration for a certain time. At first it is good enough if we can achieve real concentration for ten and then twenty seconds; a minute or two is quite long. So it is better to carry out repeated short exercises with some success than try forcibly to keep the attention fixed for a longer time.

Finally there are two helpful attitudes which, as the Observer, each of us should try to maintain through all the experiments and exercises. The first of these is patience with ourselves or, more accurately, with our mechanism – the attitude that we would adopt towards an unruly child whose cooperation we hoped to gain in the end. The other attitude is confidence that persistence will bring success. The following words of Hermann Keyserling – from his *Travel Diary of a Philosopher* – will reinforce our confidence as well as emphasize the value of what we are attempting to achieve:

Undoubtedly the power of concentration is the real propelling power of the whole of our psychic mechanism. Nothing heightens our capacity for performance as much as its increase; every success, no matter in what domain, can be traced back to the intelligent use of this power. No obstacle can resist permanently the exceptional power of utmost concentration. Attention forces every problem sooner or later to reveal all of its aspects which are capable of recognition by a specific nature. (*Dr. Roberto Assagioli*)

V

The Law of Right Human Relations

The power of right human relations is said to be a "subsidiary expression of the power of Love-Wisdom," the first of the great outpouring powers or energies, and the keynote of this, the second solar system. Love-Wisdom is compassionate, inclusive, wise, non-emotional, and includes both Light and Will, as well as Purpose. Wisdom links Hierarchy - the Soul, the Heart Centre - with Shamballa, the Centre of Life and Spirit.

Urges for right human relations, goodwill is the activator of constructive changes between nations, communities, and individuals. In times of world upheaval, the development and practice of right human relations presents a key to the vision which is to be precipitated into the consciousness of the world family. The visualization of right human relations as a living, flowing current of Light, Love, and Purpose creates a network of these qualities surrounding the planet.

The energy of right human relations, related as it is to the energy of Love-Wisdom, is an essential part of the quality of the second ray. This energy is magnetic and draws individuals together for right understanding and betterment.

The energy of right human relations is also said to be related "in a particular way" to the first ray of Will and Purpose. In this connection, the Tibetan Djwhal Khul has indicated that the final resolution of this planetary experiment and process will come through the joint work of the first and second rays.

It is apparent that the Law of Right Human Relations is empowered by the Life, Spirit, Fire, Power, and Will of Monadic Essence as well as by the compassionate, intuitive inclusiveness and understanding Love of the Soul and the Heart. Through this alignment

... the direct line or thread of God's will reaches now from the highest place to the lowest point, and can in due time become a cable of ascension for the sons of men and of descent for the loving, living spirit of God. (The Reappearance of the Christ, by Alice A. Bailey, page 53, Lucis Press Limited, London (1948))

The practice of right relations begins within one's self, bringing an alignment uniting brain, emotional body, mental vehicle and, eventually, the Soul. Right relationship between the individual, family and friends follows. Finally right group relations, right national and international relations unfold. Each step leads toward a more comprehensive Whole.

The practice of Right Human Relations will lead to the subsequent demonstration of humanity's innate divinity. Yet as the "Science of Right Relationship" is not yet developed, its deeper implications are not yet realized.

One of the objectives now before us (which must be understood esoterically - that is in terms of energy - and not literally) is a sense of *planetary relationship*. Beyond the emphasis laid on the relation of the individual to the Higher Self, or Soul, to the Master and to the Ashram, awareness is now consciously expanding toward a realization upward into kingdoms previously unrecognized or unknown, and downward into the subhuman kingdoms, *inward* towards divinity itself, and *outward* into the human environment, thus moving consciousness

toward synthesis and wholeness, toward a sense of the Eternal, and toward the totality of all Life.

This effort to establish right human relations demands organization, business good judgment, foresight, psychology, courage, and persistence. It needs dedicated, trained workers, money, and all the expertise of living harmoniously in today's world. The anchoring of right human relations is an aspect of the Divine Will, Intent, and Purpose of the Lord of the World in every field of His manifested Life. This essential anchoring must be done by people of goodwill, by disciples and initiates in human form in physical plane life.

It is suggested in "The Rays and the Initiations", that "the goal of all endeavour upon our planet is right relations between man and man, between man and God, between all the expressions of divine life from the tiniest atom up and on into infinity." (The Rays and The Initiations, Volume 5, A Treatise on the Seven Rays, by Alice A. Bailey, pages 737/738, Lucis Press Ltd., London (1970).

... In reality, in the circle of right relationship, there is no above and no below, no in or out; all are together in the sacred circle

However, all begins in the mind. To make things right, to bring things to clarity, that is our duty, that is the gift and responsibility of the human being. In this way each of us can create healing sanctuary in our own minds, in our own lives, calling all our relations to enlightened action.

In this period of shift and change, the anchoring of right human relations in all aspects of our planetary life will create a climate and an environment in which a new world order can emerge and continue to flourish.

A new expansion of consciousness is imminent, with a recognition of ...

... those major spiritual concepts of love, life and relationship which have hovered ever in the background of man's thinking and which are now on the verge of right expression; recognition of the true brotherhood of man, based on the one divine life, working through the one soul and expressing itself through the one humanity; recognition, therefore, of relationship both to the divine life throughout the world and to mankind itself. It is this developing spiritual attitude which will lead to right human relations and eventual world peace. (The Reappearance of the Christ, by Alice A. Bailey, page 41, Lucis Press Limited, London (1948))

People of goodwill exist in every country, ready to move into constructive activity, ready to become agents, through education and training, ready to bring into expression that which has never before existed - *right human relations*.

Thus, from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there and the power to work is adequate to the need. Above all else, the Hierarchy stands and the Christ stands ready to issue forth and demonstrate reality. (The Reappearance of the Christ, by Alice A. Bailey, page 53, Lucis Press Limited, London (1948))

Behind the Law of Right Human Relations a continuous Life Force pulsates, impelling consciousness to constructive, right relationships. There also is an impersonal, dispassionate, unconditional love that is both magnetic and radiatory. Humanity is its agent and, eventually, its embodiment in the everyday world of form life.

The keynote of the present phase of the Ageless Age, we are told, is right human relations. It is said, also, that an "initiate relationship" already exists between the three Centres of Humanity (*Creative Intelligence*), Hierarchy (*Creative Love*), and Shamballa (*Creative Will and Purpose*). It is this "spiritual and spiritually sensed relationship" which is at present finding objective expression in the worldwide effort to establish right relationship in all dimensions and in all directions. Moreover, behind this effort to establish right relationship, humanity's karmic urge to harmony and unanimity is exerting pressure.

The sequence of three major Laws and three Principles, as given by the Tibetan, begins with the Law of Right Human Relations. This first Law is the one most widely recognized and understood, and the one most easily accessible to the general public and the one of particular interest during this cycle.

The Law of Right Human relations start with “Goodwill”.

“Goodwill” has been called the "cornerstone which can transform the world." Its significance becomes clear if we think of goodwill as an expression of the "Will-to-Good." Will is a fundamental initiating and propelling power, it can be manifested as simple individual will or the "Will of Unique (God)," the great overall Plan and Purpose. The Will-to-Good is the truest orientation of direction Will can have.

Goodwill is a Principle, and a Principle has been called an "idea of God (the Unique)." It is spiritual reality, a truth to which the soul nature in all of us responds, and is always aligned with the greatest good for the greatest number. Meditating on this Principle, on this idea of God, opens the door to the Law of Right Human Relations.

Techniques for the Implementation of Goodwill

- 1. See the idea to be transformed by Goodwill from every point of view.** Include it in a larger point of reference that honours and understands the connectedness of all. This will naturally lead to an expression of "loving will." The power used to bring about this transformation is the will-to-good, also known as the "magnetic seed of the future."
- 2. Find and establish the points of agreement already existing, and strengthen them as a basis for the work to be done.** Then examine the seeming points of conflict to find a common good, knowing that Goodwill exists even when there is fundamental disagreement. Goodwill is a harmonizing energy.
- 3. Establish a new, agreed upon unifying endeavour or idea, keep it ever present and refer to it often.** Should a conflict arise repeat the above paragraphs 1 and 2, for Goodwill comes alive or is dynamic only when it is evoked to resolve a conflict, bridge a cleavage, to heal disunity.

The Spirit of Goodwill

The Spirit of Goodwill is a great unifying Principle. The individual will is subordinated or even sacrificed for the greater good of all, "Thy will, not my will be done."

The Spirit of Goodwill can produce an atmosphere in which true cooperation can take place, problems can be solved, and obstacles overcome. Goodwill represents the firm belief in the divine possibilities - the Essential Divinity - of all beings. Goodwill is often present in difficult situations just awaiting release. It needs only to be cultivated and used.

Remember, there are no problems which cannot be solved by the Will-to-Good. As Goodwill becomes a dynamic, positive factor in all human affairs it lays the foundation for a new understanding.

There is a natural relationship (Unanimity) between all of Humanity that dissolves all barriers and ends the spirit of separateness and hate. Building upon this foundation of Goodwill, we will bring about an unprecedented era of Right Human Relations. With the alignment of heart, mind and will, Humanity will take the next step in our Divine evolution.

Principle of Goodwill Synthesis

The term goodwill is used frequently yet few of us understand goodwill is a spiritual principle, sometimes called an "idea of God," which gives orientation and direction to our lives. A principle is a spiritual reality, a truth to which the higher Self, the Soul, in each one of us responds, and it is always keyed to the greatest good for the greatest number. The power of goodwill is not to be underestimated as it has the capacity to break down the barriers of hate and separation found in the world today. More than a good intention, goodwill is a focused application of both qualities of will and love to effect change in the world.

Will, the First Aspect of Divinity, most directly expresses the essential nature of that Divinity. Will acts without sentiment, without thought of suffering or hardship to the entities involved. The wilfulness and apparent cruelty of Life working its patterns out in all forms can be seen in the brutality of nature. The Destroyer Aspect is a part of this expression, giving some indication of the apparent harshness Will can demonstrate. And yet the old structures that no longer serve must be torn down before building anew can commence. With this in mind, the absolute necessity of "destroying" is evident.

Yet the evolving consciousness of all form life needs to be cared for and nurtured, not squashed under the heavy hand of "The Destroyer." The Quality of Love cushions Will's impact with compassion and empathy. Love's insulating force provides a buffer for the consciousness enduring the power of Will, helping to prevent crippling contraction and despair. Where Love goes, still live faith and hope despite extremely harsh conditions. Another's wilful action is bearable when tempered with the sustaining energy of love. Love renders all things endurable.

Loving intelligence embodies both the qualities of Will and Love in practice. Without this loving quality to guide will, this potent energy easily is distorted to personal gain and recognition. The Destroyer Aspect can degrade through the personality as ruthless and harmful behaviour. To exercise goodwill is the evolving consciousness's first attempt to express the love of God.

The positive shift in difficult situations when employing goodwill can be immediate. Goodwill promotes harmony and unity, breaks down barriers and builds bridges, for it stimulates right action between individuals, groups, and peoples. Practicing goodwill creates open lines of communication, fosters understanding, dispels fear and evokes trust - demonstrating goodwill naturally evokes cooperation with others.

Self-centeredness, resentment, hostility, prejudice, criticism, and intolerance prevent goodwill in our lives. The elimination of these requires an attitude of self-observation, of sincere self-analysis, and of detached assessment. Paradoxically, an initial amount of goodwill is essential to overcome these self-defeating states and to enable goodwill to become a force in our lives.

Evoking in ourselves the opposite qualities of the above - compassion, patience, generosity, humility, a sense of brotherhood, a spirit of service, and gratitude ~ will naturally create much goodwill for ourselves and others. Goodwill is contagious and spreads like wildfire throughout the human heart.

How to incorporate goodwill when dealing with a problem? Find common ground to build from. Examine a problem from *every* point of view. Determine what is the greatest good that will come with suggested outcomes. Try to keep the solution geared to what benefits everyone the most and include it in a larger frame of reference, a greater "whole." Consider it from "above," from a higher level of personality detachment, if possible. Lastly, a willingness to compromise is essential.

Be willing to put aside some immediate benefits in favour of future greater returns produced by agreement and cooperation. Decide what needs to be done and take action, *together*. Remember that good attracts good, generosity evokes generosity.

Where is goodwill needed? Everywhere, from our closest associates and family members to the broader community we live in, and broader still, if possible, to foreign lands. In all these relationships let us endeavour to *understand* those with whom we come into contact that the needed goodwill in interaction with them is built and maintained.

Remember *transformation works from within outward*. It is the cultivation of the will-to-good within us that gives us the power and arouses the energy necessary for active demonstration of goodwill in our outer lives.

Techniques for Establishing Right Human Relations

1. Visualisation

Before beginning the activities of the day and meet contacts, concentrate on and "foresee", or visualise, probable associations with others; Imagine their being carried on in the right way, see them as right relations, and if some of these contacts are likely to be difficult, try to see what resolving factors might be brought to bear and what changes you could make in your own attitudes. To imagine the Law of Right Human Relations

working through every contact and event of the day will call in its constructive energy and help to establish it in every aspect of life.

As a daily exercise visualise your relationships as living, golden threads or channels through which light and love can flow freely.

2. Key Thought

(To be said every morning on waking up.

“May everyone with whom I come in contact today be blessed.”

3. Prayer for Unification

The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events,
And bring to light the love which underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

(*MGNA booklets*, 1984, Sundial House Publications, published by the late Michal Eastcott.)

Meditation Outline

On

The Law of Right Human Relation

I. Alignment

Through

1. Relaxation – physical, emotional and mental

Take a little time to achieve this sequentially on each level, quietening and lengthening the breathing until a stage of inner silence and serenity is reached.

2. Aspiration

Here the energy of the emotional nature is brought into co-operation and harmonised with the undertaking of meditation.

3. Mental Concentration

Still the mind and direct it to the quiet higher areas where you will meditate.

4. Realisation

That on those levels you are identified with those all over the world who are carrying out this meditation.

II. Dedication

Say aloud or silently, but with clear inner intention:

“I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

III. Meditation on the law of Right Human relations

1. Try to **visualise** a symbol which depicts this law for you.

2. Reflect on the meaning, value and far-reaching implications of Right Human Relations.

3.Consider and **Plan** how you can personally express it more fully and so contribute to its implementation in the world.

4.Radiate it telepathically through:

- a. Repeating thoughtfully the words “Right Human Relations”.
- b. Sending forth the thoughtform you have been building in your meditation along rays of light in all directions.

IV. Affirmation

“May we be helped to do our part.”

(*MGNA booklets*, 1984, Sundial House Publications, published by the late Michal Eastcott.)

End with a blessing

The last step is circulation of the energy contacted in meditation as a blessing. The spiritual energy you received in meditation is released and directed into the world, to bring healing and transformation to individuals in need, or to humanity as a whole. You can simply send love from your heart to where it's most needed in the world, or you can visualize light, love and purpose energy radiating out to the world from your ajna centre, in the middle of your forehead. It's important to share and circulate the energy you've received in meditation so it makes a complete circuit of receiving and giving energy.

Lastly, visualize light, love and purpose energy pouring down through your whole being, energizing, balancing and healing your physical, emotional and mental bodies.

Some people like to begin and end their meditation by sounding three OM's (*which can be done silently if needed*). OM is a sacred word that helps to still the physical, emotional and mental bodies, and closing the meditation with three OM's helps distribute the energy.

After you end the meditation, you might want to write down anything you've received in meditation-- ideas, visions, inner guidance—as a way to remember it and ground it so you can apply it in your daily life, as this is a key purpose of meditation.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

Summary

Types of Relationship

1. Between the various aspects of oneself:

Mind
Emotions
Actions
“Self” (the Observer”).

2. Between oneself and one’s environment, for example:

Members of the family
Associates in business or work
Those met in the daily routine
Particular friends

3. Between the groups to which one belongs, for example:

Social
Religious
Political
Professional

4. Between Nations and those of other cultures.

5. These are all “horizontal” relationships, there are also “vertical” relationships:

With those “above” us

With the lower kingdoms of nature.

Some of the Hindrances to Right Relations

1. Selfishness

2. Fear

3. Hate

4. Ambition

5. Pride

6. Separativeness

Some of the Qualities needed for Right Relations

1. Sense of responsibility

2. Understanding

3. Compassion

4. Love

5. Harmlessness

6. Spirit of Sharing

(*MGNA booklets*, 1984, Sundial House Publications, published by the late Michal Eastcott.)

Chapter II

I

Different Kinds of Meditation

In keeping with conventional practice, we can call *meditation* the process of sustained, controlled mental attention and activity. Under this general heading qualifying words will then define the various specific kinds, stages, and techniques. We have already dealt with the first stage of meditation-concentration. The principal types of meditation should now be looked at briefly, before we go on to deal with some of them in detail.

First there is *reflective meditation* which is a strictly mental process. It is sequential, coordinated thinking on or about a definite subject, theme, word, or thought – such as those which are called "seed thoughts"; this is an apt term because the original or starting thought is the "seed" of all the subsequent development of the subject.

Then there is what can be called *receptive meditation* because its purpose is the reception by the mind of "light" on some subject, truth or realization.

It is important to realize that *receptive* does not mean passive or negative; it indicates, instead, a state of intense alertness without any autonomous functioning. It can be compared to listening or trying to see something which is far away, or, using electronics terms, to the mind acting as a receiving station and trying to tune itself to the transmitting station. This transmitting station is primarily the Transpersonal Self; the process is called inspiration, or in some cases intuition, and the result is illumination of the mind. But the effects of such meditation are not limited to that alone, for the new and higher truths perceived have a transforming and elevating power over the whole personality; they change the whole man.

The third type is *creative meditation* which aims first at the building of a dynamic, effective, well-defined thought or idea, then at changing it with the energy of feeling, and finally at animating or propelling by will, so that it fulfils a definite function or purpose; this function may work out either in the inner worlds, or in the world of outer action by supplying a pattern or an incentive.

There is still another aspect of meditation which has been called *elevation* or *ascent*. Initially it leads to receptive meditation. Here the endeavour is to raise the centre of consciousness deliberately to ever higher levels of the inner world. It is like mounting an inner ladder towards the Transpersonal Self, and sometimes contacting it for a brief moment. When the highest point has been reached, an active interplay between the mind and the Self may take place; this has been called by Martin Buber and others the *inner dialogue*. (Dr. Roberto Assagioli)

II

Reflective Meditation

The simplest definition of the first kind of meditation mentioned *reflective meditation* – is just "thinking". This is a correct definition as far as it goes, but it does not go very far, for generally we do not give much thought to thinking! We

imagine that, being intelligent, we can *think* whereas just thinking about anything that interests us is in fact only an elementary state of mental activity.

It has been said that usually the mind "thinks in us", rather than that we think. This means that the activity of the mind is a process that as a rule goes on pretty much by itself promoted by stimuli or drives of different kinds and flowing in a disorderly way, one train of thought driven out by a second, the second by a third, and so on. To describe this state of affairs in a more exact way, we can say that normally the mind is largely independent from the "I" and from the will; it is interfered with all the time by emotions, drives, images, and external stimuli, and reacts to them. Such mental activity scarcely deserves the name of real thinking, for it is only when a strong urge or interest keeps the mind at work that it functions in an orderly and productive way.

Spontaneous – what we might call unconscious or unrealized – meditation is often practiced by people who do not give it that name. The scientist working out a problem, the philosopher thinking out a concept, the business man intelligently planning the organization of his affairs, are all examples of this, for they are all demonstrating coherent organized use of the mind – of the thinking function.

As a preliminary to true meditation, we must realize that the mind is in fact a tool, an inner tool, from which we must dis-identify ourselves in order to facilitate its proper use. The practice of concentration teaches us the first step – how to control the mind, how to keep it steady and one-pointed in the chosen direction. Now comes the next step – that of not keeping it still but making it proceed, walk, so to speak, along the way we want it to go, towards some chosen goal.

Thinking in this sense means reflecting or brooding upon a given, well-defined subject, and working out all the implications, ramifications, and meanings implicit in it. And meditation can be said to be an unbroken flow of thought toward the object of concentration.

The first requirement, then for developing the art of thinking is to give close attention to the actual process of thinking, for example, to notice immediately when its course begins to deviate as a result of either emotional reaction or preconceived mental attitude, or – as is frequently the case – in response to the process of mechanical association, which carries the mind through a series of allied subjects to a point far from the starting place.

The second requirement is *persistence* – thinking *through*. Here some rather curious things happen. At first, after a few minutes of reflective thinking, it may seem that the subject has been exhausted, that there is nothing left to think about. But if we persist through this blank period and continue to reflect, we

begin to discover other unrealized aspects; we may even find what appeared at first to be a dearth of content is, in fact, an overabundance – what the French call an "embarras de richesses." Then a new difficulty appears – how to explore all the now perceived aspects and complexities of the subject, and how to deal with the inrush of new thought-trains.

Innumerable subjects are suitable for reflective meditation, and mention can be made here only of the different categories. Psychological and spiritual qualities offer an almost endless series – courage, harmony, serenity, joy, will, and so on. Symbols constitute another type.

One can also meditate on a phrase embodying a thought. Such "seed thoughts" are, of course, also innumerable, but they can be divided broadly into two classes; first those that appear simple and obvious, but which turn out to conceal a world of meaning; second, those that are formulated in a paradoxical and therefore challenging way. These are often in the form of an apparent contradiction, the reconciliation of which lies in a higher or more comprehensive synthesis of the two opposite terms, for instance –

- "Act with interest and without interest."
- "Suffer with joy." (Which does not mean to enjoy suffering)
- "Make haste slowly." (An old Latin saying, "festina lente.")
- "Live in the eternal and in the moment."

"See action in inaction and inaction in action."

(Dr. Roberto Assagioli)

Technical Suggestions on Reflective Meditation

The first suggestion is never to concentrate on negative aspects but to direct the attention to those that are positive. The second is to write down immediately any worthwhile thoughts or conclusions arrived at. Concepts that seem clear and vivid at the time have a way of disappearing from the consciousness very quickly and are lost – at least temporarily – if not fixed right away. The formulation of thoughts verbally also forces us to clarity of thinking and precision, and exposes any confusion and vagueness in our minds. The process of writing is itself a stimulus to meditation, and may lead to further valuable thoughts, "flowing from the pen," so to speak. Writing in this sense is a meditation technique; it definitely helps in keeping the mind oriented and active along the desired lines and in maintaining its focus.

The length of time to be spent on meditation varies, but to begin with it should not exceed ten or fifteen minutes; that is quite long enough. The length of period

during which one subject should be used as the theme also varies, but it should not be less than a week, and after some practice one often finds a month none too long. In fact some subjects appear to be virtually inexhaustible. A good method is to meditate on certain themes cyclically, that is, a series of subjects may be listed and each one be used in turn for a week, after which the series is gone through again.

At this point the time factor should be mentioned. This is a problem that everyone comes up against. Nearly all feel that they have so much to do, their lives are so complicated, there is so little privacy today and the demands of work and family leave so little spare time or energy, that, although they realize the value of a time of meditation each day, they feel that they cannot undertake it. These difficulties are real. The whole organization and machinery of modern living take no account at all of the rights of the inner life, and so the whole trend at present is against it. But in spite of these formidable problems, if we feel the value of the inner life strongly enough and really intend to give it some time, we can usually find a way of making room in the day for at least a short meditation. Ten or fifteen minutes is not a long period to fit into a twenty-four hour program.

It is plain, however, that it is almost impossible to have ideal conditions for this in modern life, and any quiet time that we find in the day is an oasis to be taken advantage of. A good rhythm to establish is that of meditating in the same place first thing every morning, before entering into the melee of the day. Regularity is most valuable, but we should not be dependent upon such rhythm and, even if it takes longer to attune ourselves to the inner work and is more difficult, it is better to learn to do this quite independently of our surroundings. Each one of us has his own problems on this and each has to solve them as best he can.

The rewards of reflective meditation are many. First it brings increasing proficiency in using the mental tool and a growing sense of mastery of the mind. This, of course, is reached only by degrees, and we cannot expect to achieve perfection; but even a fair degree of control of the mind is gratifying and most valuable, for the mind is a bad master, but a most useful servant. Other results will emerge if we seriously undertake and continue this form of inner action, which is also a necessary preliminary step to the other types of meditation. It begins our training in this field of work and lays the foundations for all future achievement.

(Dr. Roberto Assagioli)

III

“Goodwill” is the principle which expresses a benevolent disposition towards others and the good of all life. It creates courtesy and a positive regard for other people. It nourishes the spirit of understanding which fosters cooperation. Compassion, generosity and forgiveness are expressions of goodwill. Identifying yourself with the good of another person or with a purpose greater than yourself develops goodwill.

Goodwill can function as a harmonizing energy and a saving force. It is an atmospheric conditioner, setting a positive vibrational field for accomplishing constructive goals. Goodwill creates a loving environment of respectful relationships that can transform difficult situations. Goodwill provides a guide for conduct in a wide variety of situations, eventually evolving into the active will-to-good and alignment with God’s will.

“Right Human Relations” is the law which recognizes others as unique human beings who share a fundamental human identity with you and so need to be treated with respect and dignity. This is the Golden Rule, honoured in every religion or philosophy: “Do unto others as you would have them do unto you.” Good relationships with others, however, begin with a good relationship with yourself. If you harbour hidden self-criticism or self-hate, you will bring this same critical or hateful energy into your relationships with others. As you transform yourself and no longer project your own internal issues on others, you can create good relationships and draw forth the highest in others. The quality of the inner note you sound-- what you actually embody in your inner being-- is what determines whom you attract into your life. Like attracts like.

“Unanimity” is the principle of identity with others. It is a subjective union of purpose with others which is recognized in your heart. It is a cohering force that can be verified by the illumination of your higher mind. Groups in the future will be increasingly held together by an inner, united purpose and aspiration rather than by outer, enforced rules.

The word “unanimity” comes from “uni”—meaning “one” and “anima” meaning “soul”—so it refers to “oneness of soul.” Unanimity is distinct from “uniformity” which means oneness of form-- having the same form or an imposed outer unity. Unanimity is freely chosen and never imposed, as it is experienced on an inner, soul level. Groups and organizations with this approach today are very effective in achieving their mission and higher purpose.

“Group Endeavour” is the law of the group-conscious, collaborative approach that moves beyond the emphasis on individual spiritual development. Instead,

this new approach emphasizes the spiritual development of individuals within groups. Group work is primarily energy work--learning to absorb, share, circulate and then distribute energy from higher spiritual levels through the group and out to the world through some form of service.

Groups in the new cycle will be gathered around an idea, rather than around a charismatic person. Top-down organizational approaches and authoritarian methods are becoming increasingly dysfunctional today. To transform these old patterns, training and practice in the new methods of group consciousness and collaborative work is underway in many organizations around the world.

These principles are both the ancient landmarks of the spiritual path and also seeds from which a new culture and civilization can truly be built. May they light your way and fill your heart with blessings.

From "Esoteric Psychology, Volume II, A Treatise of the Seven Rays, by Alice A. Bailey, pages 670/ 676, Lucis Press Ltd, London (1966).

In every country in the world today, men of good will and of true understanding are to be found. Many thousands of them are known. They are however, either ridden by fear or by a feeling of futility, and by the realisation that the work to be done is so stupendous that their little isolated efforts are utterly useless to break down the barriers of hate and separation everywhere to be found. They realise that there is apparently no systematised spread of the principles which seem to hold the solution of the world problem; they have no conception of the numerical strength of those who may be thinking as they do, and they are consequently rendered impotent through their loneliness, their lack of unity, and the dead weight of the surrounding inertia. The powerful thinker or the ambitious demagogue, and the man with a true love of his country (but with his own selected ideas as to the right solution of that country's problem) are today availing themselves of the general inertia and of the world crisis and depression in order to impose (if need be, by force) those systems of governments and of control which will materialise their interpretations of the ideal. These the masses have to accept, and because they normally take the line of least resistance without thinking, they are easily regimented into compliance.

The argument of the leaders is that the masses have not the long vision, and do not, and cannot, know what is good for them. This is undoubtedly true. They must, therefore, be told what to do, and be led blindly or by force to that state and form of civilisation which the leaders and their

associates believe (often quite sincerely) to be the best. In the process, those who disagree or who are thinking for themselves must necessarily go to the wall and be silenced, for the good of the whole. Such is the general situation, with certain national differences of no major importance in the light of the basic problem. The well-being of the national life may be sensed and desired, but the integration of that national life into the greater whole of humanity—of this the leaders seem, as yet, to have but little vision.

Attack by one party upon another party in public, national or political life, or of one group of thinkers (advocating their peculiar ideas) upon another group of thinkers with differing ideas, has long been the custom. In this process the more powerful obliterate the weaker, and the masses are exploited and told what to do and to think, with no real effort to bring them into a condition of right understanding. It is the same in the religious field, but the religious differences of the race are of such old standing that there is no need to enumerate them here. Militarists and pacifists in their many groups, Communists and conservatives, socialists and Nazis, republicans and Fascists, democrats and progressives, labour and capital, Catholics and Protestants, agnostics and fanatics, politicians and idealists, criminals and the enforcers of the misinterpreted law, ignorant masses and the intelligent few, plus the class distinctions, the racial differences, and the religious feuds in both hemispheres, have reduced the world to turmoil and complete disunion and feebleness.

Out of this condition, how shall order be restored? How can the economic situation be stabilised, and the world be brought to a condition where there is a just and right sufficiency for all? How can national differences be healed and racial hatreds be ended? How can the many religious groups pursue their work of leading men to an expression of their divinity along the lines of individual heritage, and yet at the same time exist in harmony and present a united front to the world? How can wars be ended and peace be brought about on earth? How can a true prosperity be established, which shall be the result of unity, peace and plenty?

Only in one way. By the united action of the men and women of good will and understanding in every country and in every nation. Steadily and quietly, with no sense of hurry, must they do three things:—

First, they must discover each other and be in touch with each other. Thus the sense of weakness and of futility will be offset. This is the first duty and task of the New Group of World Servers.

Secondly, they must clarify and elucidate those basic principles of right living, good will and harmony, which are recognised, but not applied, by all right thinking people today. These principles must be formulated in the simplest terms and made practical in action.

Thirdly, the general public must be educated in these principles. Steadily, regularly and systematically, they must be taught the principles of brotherhood, of an internationalism which is based on good will and love of all men, of religious unity, and of cooperative interdependence. The individual in every nation and group must be taught to play his important part with good will and understanding; the group must shoulder its responsibility to other groups; and the responsibility of nation to nation and of all nations to the world of nations must be explained and emphasised.

This is no idle or mystical, impractical program. It undermines and attacks no authority or government. It is not interested in the overthrow of rulers or the downfall of any political or national party. It calls for intelligent and practical effort. It will call for the cooperation of many types of mind and many trained executives. The men of good will in every country must be discovered, and all who respond to these ideals must be gathered together through mailing lists. Their cooperation must be sought and systematised. This program will call, eventually, for the assistance of many lecturers and writers, who will work along the same idealistic lines but with differing methods. Through their knowledge of their own country, and of the best way to bring these basic truths home to their own nationals, they must be left free to work as they see best for their particular nation. They, and all men and women of good will constitute the New Group of World Servers. A central group, chosen from among them, should synthesise this work and coordinate it, whilst giving the widest latitude to individual servers and workers.

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This program will require patience and much cooperative work. The members of the New Group of World Servers must be discovered through their reaction to these ideals; they must be trained in the new policies, and educated in the technique of right thought, non-aggressive action, and the elimination of antagonisms of every kind; they must be taught the manner by which these basic ideals of world unity, economic synthesis and religious cooperation are to be expressed and attained. The law of Love, expressed intelligently, must be applied to all human relationships.

This work of educating the men and women of good will in the world must be proceeded with as rapidly as possible. The work must, however, be carried on with no infringement of harmony. There must be no interference with national preferences and programs, and no belittling of national governments, no matter what they may be. No political activity should be carried on in the name of the New Group of World Servers. Such action would continue the old methods and perpetuate the old hatreds. There must be no attack upon any party or group, and no criticism of any leader or national activity. Such old methods have long been tried and have failed to bring peace on earth. The members of the New Group of World Servers, and those associated with them, stand for no party, neither for nor against any group or form of control. This is their imperative position. For attack or counter-attack they have not time, energy or money. Yet their attitude is not one of "passive non-resistance". They are at work balancing world forces, and fostering the growth of that group of men who stand for good will, understanding and brotherhood.

The world of men today can be divided into two major groups. They are those who are fighting for some political party, some form of national government, some religious, social or economic attitude. They are against all that is not of their inclination. There are those who are opposed to them, and who are ranged against them. Partisanship, fighting for or against, and party spirit distinguish the modern world of men. With these activities, which lead to separation and division and strife, the New Group of World Servers have no time or interest. They stand for those attitudes which will eventually produce a third party, free from political and religious hatreds. As yet they are unknown, unrealised, and relatively powerless to make a definite impression on world thought. If, however,

there is skill in action and an adherence to the principles of harmonious cooperation, they can, in a very few years, demonstrate real power and influence.

The work can then swing into its second cycle of pronounced and definite influence. This will be possible only if those who have this vision will make every effort and every possible sacrifice of time and money to bring it about. Between the exploited and the exploiting, the warlike and the pacifist, the masses and the rulers, this group will stand, taking no sides, demonstrating no partisan spirit, fomenting no political or religious disturbance, and feeding no hatreds, either of individuals, nations or races. They will stand as the interpreters of right human relations, for the basic oneness of humanity, for practical brotherhood, for positive harmlessness in speech and writing, and for that inner synthesis of objectives which recognises the value of the individual and at the same time the significance of group work. The propagation of these ideas and the spread of the principles of goodwill will produce this third group in world affairs.

In a few years time, if the work is carried forward along these lines, public opinion will be forced to recognise the potency of this movement towards peace, international understanding, and mutual good will. Eventually, the numerical strength of the men and women of good will in the world will be so great that they will be able to influence world events. There will then be enough people enlisted in the cause of good will to affect definitely the trend of world affairs.

No idle pacifism will be taught. It is no mystical dream which waits for God to take action and which relies on the future to straighten things out. It is no impractical idea, incapable of application. It is the plan for the development of a group of people, gathered out of every nation, who are trained in the spirit of good will, and who possess such a clear insight into the principles that should govern human relations in world affairs, that they can work with power in the field of human peace and understanding. It is a systematised process of education. By its means, men and women everywhere are to be trained to live as exponents of good will in every department of life, and the power of intelligent good will to adjust difficulties in every department of human affairs is unbelievably potent. But as yet, that growing spirit of good will has not been intelligently developed, applied, and systematised. Thousands of men and women are ready today throughout the world to be so trained, and to be brought into cooperation with each other, so that there can eventually be unity of effort in the cause of peace and harmonious relations. The New Group of World

Servers seeks to discover these people, and unify them into a coherent group.

Summary

I. What Goodwill is

1. A principle
2. A constructive energy
3. The source of right relationship
4. A positive and radiatory as well as magnetic force
5. An expression of the will-to-good: the will to bring about that which ought to be.

II. Effects of Goodwill

1. It stimulates to right action
2. Breaks down barriers
3. Promotes harmony and unity
4. Increases understanding
5. Transforms the atmosphere
6. Facilitates the healing of individual and social ills.
7. Contributes to the resolving of problems.

III. Ways of Implementing Goodwill

1. Elimination of obstacles such as:
 - a. Self-centredness
 - b. Self-assertion
 - c. Resentment
 - d. Hostility
 - e. Prejudice
 - f. Intolerance
 - g. Criticism
2. Cultivation of positive qualities such as:
 - a. Sympathy
 - b. Patience
 - c. Generosity
 - d. Humility

- e. Sense of brotherhood and universality
- f. Spirit of service
- g. Gratitude

IV. Special Techniques

1. Imagination
2. Visualisation
3. Direct contact with need
4. Techniques of inter-personal and inter-group relations.

V. Suggested Exercise

“Imagine” the condition of the world when the majority are concerned with the good of others and not with their own selfish goals. **“Realise”** the part that you can play in building this world; and **“visualise”** the spirit of goodwill as a ray of light reaching out from the centre of goodwill that you constitute to all people, problems and situations that are your immediate concern.

VI. Invocation

“May men of goodwill everywhere
Meet in a spirit of co-operation.”

Meditation on the Principle of Goodwill

I. Alignment

Through

1. *Relaxation* – physical, emotional and mental

Take a little time to achieve this sequentially on each level, quietening and lengthening the breathing until a stage of inner silence and serenity is reached.

2. *Aspiration*

Here the energy of the emotional nature is brought into co-operation and harmonised with the act of meditating.

3. *Mental Concentration*

Still the mind and direct it to the quiet higher areas where you will meditate.

4. *Realisation*

That on those levels of mind you are identified with those all over the world who are using this meditation.

II. Dedication

Say aloud or silently, but with clear inner intention:

“I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

III. Creative Meditation on the Principle of Goodwill

1. Try to *visualise* a symbol which depicts this law for you.
2. *Reflect* on the Principle of Goodwill, bearing in mind the technical suggestions given in this chapter. These will help to make this stage more penetrating and revealing.
3. *Consider* and *Plan* how you can personally express it more fully and so contribute to its implementation in the world
4. *Radiate* it telepathically through:
 - c. Repeating thoughtfully the words “*Goodwill*”.
 - d. Sending forth the thoughtform you have been building in your meditation along rays of light in all directions.

IV. Affirmation

“May we be helped to do our part.”

(*MGNA booklets*, 1984, Sundial House Publications, published by the late Michal Eastcott.)

You may terminate with:

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

Chapter III

I

Receptive Meditation

Receptive meditation is a most valuable part of our mental training, but, although it may seem quite simple, it is actually the most difficult kind of meditation and one in which we are quite likely to commit mistakes. There are also real dangers attached to it and we might, therefore, feel inclined to leave it alone. Indeed, it is not advisable for everyone, but there are good reasons for training ourselves in it and adopting it as a regular part of our inner action, and so its right and safe use will be explained.

First of all we should realize how invaluable receptive meditation is and how helpful is the insight it can bring, both in our spiritual realizations and in guiding our personal lives. Second, increased sensitivity, or receptivity to "impressions" is a natural and spontaneous result of inner harmonization, and of relationship or contact with the Transpersonal Self. Third, if rightly practiced it is not only without dangers, but is of great help in avoiding the dangers of *unconscious* receptivity. This point is so important and of such constant application that it will be good to deal with it at some length.

We should start with a clear recognition that we are exposed to countless individual, group, and mass influences all the time. These last take the form of waves of excitement, of panic, or of hostility which sweep through humanity, or

large sections of it, and sway or even engulf those who do not know how to deal with them. These waves or impacts, increasingly recognized today under the general term of "vibrations", may reach us through the normal channels of the senses, telepathically through psychic impressions, or from mental levels.

It is most useful – although it may shock us – to realize how much we are tools or victims of influences of which we are unconscious, or to which we yield in a passive way. An outstanding example – which can be regarded as a gigantic experiment in mass suggestion and in influencing behaviour is advertising, the effectiveness of which can be evaluated in billions of dollars. At first it was used more or less empirically, although with unconscious psychological skill; but today it is being used quite deliberately, consciously utilizing definite psychological techniques.

It might seem, therefore, that we should try to become non-receptive to outer influences, but this is not the true solution. It is practically impossible to be non-receptive and it is also undesirable. We do not live in isolation; we are intimately connected and interacting with both individuals and groups. Isolation would mean self-centeredness, and this is such an unnatural condition that it often proves painful and even unbearable. The anguish of solitude produced by isolation has been described vividly by several existentialist writers, such as Kirkegaard and Kafka.

Human relations imply receptivity, and lack of receptivity excludes love. The true solution requires clear thought and skill in action, and is arrived at through three stages of inner activity – awareness, control of mastery, and wise utilization. These functions of receptive meditation offer the best way to turn the liabilities, the mistakes, and the dangers of receptivity into assets. It is well to realize and remember that receptive meditation is a definite form of *meditation* – it is a *conscious and controlled mental activity*. It is quite different from merely psychic receptivity which opens us to influences of an emotional and imaginative character, and its mental quality enables us to discriminate between the various kinds of impression, to register them correctly and later to interpret them rightly. These points will be developed further when describing the techniques of receptive meditation. (Dr. Roberto Assagioli)

II

Stages of Receptive Meditation

As the first condition of safe receptive meditation is the ability to keep our consciousness steadily on the mental level of awareness, it should be done only

after the preparation described as necessary for reflective meditation. That means we must go through the stages of relaxation, mental preparation by means of appropriate reading, dis-identification of the self from the body and the emotional life, the elevation of the centre of consciousness and the achievement of the inner attitude of the Observer. This is a condition of positive, wide-awake awareness. It is also advisable at this point to make whenever possible a short reflective meditation; this will consolidate the positive inner attitude and develop the ability to use the mind as an obedient tool.

To realize the difference between reflective and receptive meditation it is useful to consider the mind as an "inner eye", which in a certain respect it truly is. In reflective meditation the eye of the mind is directed, figuratively speaking, horizontally, trying to see beyond the apparent, or rightly interpret what has entered the field of consciousness. On the other hand, in receptive meditation we direct the mind's eye "upwards" and try to discern what is "above", on a higher level than that on which we are aware. This can also be described in terms of hearing – we try to catch some inner sound or message coming from a higher or subtler region.

Silence

This stage should be defined carefully, because there are various kinds of silence. The safe and true kind needed is a *positive* silence, that is, the maintaining of an alert inner stillness for the desired period, in which we eliminate as much as possible all the spontaneous activity of the mind.

This phase of silence is a necessary condition for receiving and registering higher influences. Someone endeavouring to reach this inner silence once wrote of it in the following amusing way: "I was in deep meditation and knew I had reached a very clear and lucid place and like a flash came the thought: 'I know that I am in a very, real inner place and yet I am deaf and blind, seeing and hearing nothing.' Another split second and there came a sort of humouring response: 'If you were also dumb you might possibly see and hear.'"

To achieve and maintain the inner silence is a difficult task which calls for persistence and a firm determination; it is a sustained act of the will. Our psychological mechanism is not accustomed to such discipline, it resents it and tries in every way to shake it off. A flood of impressions, sensations, emotions, images, and thoughts invades the field of consciousness and a fierce fight for mastery begins. It seems we will never succeed in expelling the intruders which appear to come from every side at once. But it is not necessary to be drastic; too strenuous an effort is undesirable and defeats its own ends.

There are several techniques we can use; one is to repeat over and over a phrase or word; another is to evoke an image and keep it clear and steady at the center of the consciousness. The best words and images for this purpose are those which suggest a state of calm, of peace, or silence. An effective phrase for example (from a Hymn used in the Greek Mysteries) is: "Be silent, O strings, that a new melody may come to me." Images such as the following are helpful in stilling the mind: a quiet lake reflecting the blue of the sky; a majestic mountain peak; the starry sky in the stillness of the night.

Those who have already had some training or practice in meditation will be able to use the technique of watching the flow of the mental stream in a detached, dispassionate way, as something objective and not belonging to oneself. If we succeed in maintaining this positive watching attitude long enough the stream of emotions and thoughts becomes slower and slower until it becomes still.

An opposite condition, that of drowsiness sometimes occurs. This is to be firmly avoided because it is not conducive to the receiving of higher impressions and, instead, it may bring about a condition which is undesirable and even dangerous.

The achievement of a true inner silence is well worth the effort and the persistent training which it takes. Besides being necessary for receptive meditation it has a value of its own; it is conducive to a condition of harmony, peace, and quiet joy, and it produces a sense of expansion of consciousness; it is also essentially restful and refreshing.

Methods of Reception

When a state of silence has been reached, that is, after a period of effort and struggle to achieve silence, then we are ready for the further stage of reception. The inner attitude is one of quiet watchfulness and patient waiting; it can also be described as a state of keen but unemotional interest in what may happen and of what we may become aware. The source from which we await impression, and to which therefore we direct our one-pointed attention, should be the Transpersonal Self. That is the sure source of true impression. But it is not the only source; impressions from other sources, if these are high and true, are often channelled or conveyed through the Self to the conscious mind.

Inner Seeing

The methods of reception are various; an impression may reveal itself to our consciousness through *seeing*, *hearing*, *contact*, *urge to action* and in other ways. The most frequent is perhaps through seeing or illumination. The mind is indeed symbolically an inner eye, and the symbolism of vision is often used, We

speak of insight, of illumination, of "seeing" in the sense of realizing the meaning or significance of some fact or event, and we talk of "seeing" the solution of a problem and of having a "bright" idea. Sometimes an abstract geometrical figure or some other symbolic form enters into the field of consciousness. However, a series of concrete images and forms and colours may also appear, but these are the product of the imagination and are not mental in character. During receptive meditation this latter type of image should not be paid attention to or at the most can be observed quietly for a short time without undue interest.

A higher form of spiritual "seeing" can be called intuition. This word may be misleading because it has been used in different senses. Etymologically it is connected with vision, it means "seeing into." Intuition in its higher and purer sense can be considered to be a direct, suprarational understanding or comprehension of the true nature and reality of something – comprehension of its true quality, purpose, and essence. It is quite different from what are called "hunches," which are psychic impressions about people or events of a personal character and having personal interest.

Inner Hearing

The second way of receiving impressions is that of inner hearing. Here, too, we must discriminate carefully between the psychic hearing of voices and the much higher inner spiritual hearing. This discrimination is not easy and calls for a subtler sense than that needed for discriminating between images and true spiritual insight. The difference can be termed one of *quality and level*. After some practice in receptivity one becomes more and more aware of the level on which the consciousness functions. If it functions on the emotional and imaginative levels the voices heard are apt to give messages or impressions of a personal character, highly coloured with feeling of some kind.

Inspiration coming from high levels, on the other hand, is generally impersonal in character. The messages are short, incisive, and meaningful. They are generally concerned with one's spiritual advancement and will contain wise advice, perhaps pointing out some fault to be eliminated, some spiritual quality to be developed or some high aim to be attained. Sometimes the message is symbolic in character, even though the phrase may appear to have a concrete meaning. Such was the case with the well-known message received by St. Francis – "Go, and restore my church." He interpreted it at first as an injunction to build up a half-ruined little church, but later he recognized that it was a command to restore the Roman Church of his time.

To this kind of impression belong also many artistic, literary, and musical inspirations. The poet or musician has the impression that something in himself or somebody else dictates them; he seems to "hear" inwardly, and the poem or idea or theme appears spontaneously in his field of consciousness. The symbol of the Muse inspiring or speaking to the attentive ear of the poet has expressed this through the ages.

Sometimes a *dialogue* is established between the conscious personality and the Self; a question put by the meditating mind receives a prompt and clear inner answer which seems to formulate itself and appear to the consciousness. If the personality comments on it and replies, a further reaction is then registered. This dialogue has been dealt with in its more general sense by Martin Buber in several of his books, and he applies it to all kinds of spiritual relationships. This dialogue can be facilitated through the use of one of the symbols of the Self – that of the Old Wise Man.

Inner Contact

The third form of receptivity can be called *contact*, because it is analogous to the physical sense of touch or feeling by contact. But this expression should not be taken too literally; it corresponds to our meaning. When we say we "contact somebody," or are "in touch with someone." It does not mean that we touch the person physically, but indicates a relationship, a rapport, an easy interplay at will. The same can be said of *inner contact*, alluding specifically to the Self. It means an easy rapport or alignment with the Self which permits receptivity to its influence and awareness of its quality and nature, and gradually enables us to identify or unify ourselves in consciousness with it, however partially and momentarily.

By this inner nearness, by this "touch" of the Self, we are harmonized, vivified, recharged with energy, or with that which we specifically need at the time, and which the Self is trying to convey to us. Its effects are clarifying, and enlightening; we are filled with certainty, courage, joy; we feel renewed and ready to go back to the arena of personal life and meet its emergencies and challenges. We feel that some higher power has descended upon us and added a certain degree of blending or infusion by the Self of the radiation from superconscious levels.

Urge to Action

The fourth way in which we may receive impression from the Self is through an *urge to action*. We become aware of it as a definite urge to do something, to undertake a task or duty in some field of service, or sometimes it may be an urge

toward inner action of some sort, to the changing of something in ourselves This type of impression is what the Quakers who have practiced extensively this art of receptive meditation and silence, call "concern."

Again we need to discriminate carefully between urges coming from the Self or some high, superconscious level, and those coming from the middle or lower unconscious. The way in which they appear in the consciousness is similar, but a difference will be found in the quality and content of the urge. Whenever it takes the form of a call to a great mission or to some action of personal advantage we should regard it with suspicion. An urge of this type is normally of lower origin and is spurious and should be dismissed.

Registration

After reception comes the stage of registration. Every impression whatever its type or the way in which it is received, should be accurately and immediately registered in writing. As mentioned previously in connection with reflective meditation, the higher impressions are often vivid and clear at the moment of reception, but they have a curious tendency to disappear rapidly from the field of consciousness and if not caught and registered at once they are apt to be lost. Also, the very fact of formulating them and writing them down helps us to understand them better; sometimes during writing the impression will develop, and we will continue to receive it. Writing can, in fact, be used as a technique for evoking inspiration; it creates a convenient channel for the higher impressions. But while writing one should always remain alert and fully aware, not permitting any form of "automatic" writing, which can easily have undesirable and even dangerous effects.

Delayed Reception

Another interesting aspect of receptivity is the *delayed reception of impression*. It often seems that nothing happens during receptive meditation; we remain in a state of blankness and do not become aware of anything new except, perhaps, a sense of quiet, rest, and refreshment. But this does not necessarily mean the meditation has been useless and unsuccessful, for quite frequently some impression or inspiration will come into our consciousness later in the day or even another day. It may be in another meditation or at some time when we are engaged in quite different activities; it may be in some moment of relaxation or on waking in the morning, but whenever it is we will recognize a connection between the apparently unsuccessful meditation and the subsequent inspiration. This connection will be evident when the answer which we sought to some

question or problem flashes into our minds, but there can also be a less dramatic but equally true delayed reception of impression to which we should be alert.

Therefore, after meditation we should always keep an inner attitude of watchfulness and attentiveness – what is called, when developed, a "meditative attitude" – during the whole day. We can train ourselves to develop a state of dual consciousness, that is being normally concentrated on our outer activity while at the same time keeping a part of our attention turned toward the inner world. This is the "attitude of the Observer", watching what happens both in the outer world and on the various inner levels of life. (*Dr. Roberto Assagioli*)

Group Meditation - Advantages and Disadvantages

1. The advantages.

- a. We can learn more about meditation.
 - We can learn from the moderator. He or she will teach and propose new outlines of meditation along the subject of the day.
 - We can learn from the other members' experiences as well. If we create an environment of trust and confidentiality; the people can talk about their inner experiences (and their *interpretations* of those experiences), their difficulties and successes during meditation, their ways of incorporating their insights into daily life, etc.
 - We can learn from the other members' feedback. If we talk about our experiences and problems and victories, the members' feedback will help us to understand what is occurring. We discover that the other people are having many of the same experiences, so we are less likely to feel discouraged (during the apparent dry spells which we all endure) or inflated (when we touch on a spiritual part of ourselves, which is actually no different from the spiritual part of these other people).
- b. We can develop techniques in which we interact with a partner. For example:
 - With eyes open or closed, we visualize light surrounding the other person.
 - We synchronize our breathing so that our inhalations and exhalations are simultaneous.
 - One person inhales while the other person exhales; during the exhalation, that person sends out a quality (such as "peace") which is taken in by the person who is inhaling.

- We do some type of meditation while holding one another's hands, to feel the energy passing between us.
- c. The group's energy can deepen our meditation experience. While we meditate, we all naturally radiate the energy from those meditative states; in turn, we *receive* that energy from one another, in such a way intensifying our own. Some groups start every session with prayers, readings, and songs, to acknowledge the group consciousness and to give it an "energy tone" of love, friendliness, support, and other beneficial qualities.
- d. We might gain motivation. When the session is finished, and we return to our own homes, we might feel a greater momentum and "habit" to do the daily practice because our group membership contributes to our identity as a meditator, and it gives us the incentive to do well so that we will be able to contribute more to the group at the next session. Although our motivation ideally comes from within ourselves, some of us need an occasional *external* boost in order to continue through our difficult periods.
- e. We develop a network of like-minded friends. These are people whom we can call on when we want to get advice, or when we want to talk about our experiences, or when we simply want to socialize with people who might have interests and viewpoints which are similar to our own.

2. The disadvantages.

- a. We must conform to the group in various ways. For example:
 - The type of meditation. We might be asked to use a particular method which seems ineffective (or even dangerous) for us.
 - The time constraints. If the group decides to meditate for a particular length of time (e.g., one hour), we are expected to oblige -- even if we lose interest before then, or if we want to continue for a longer period.
 - The group's beliefs. Some meditation techniques (and group discussions) are based upon a particular theology which might not be compatible with ours.
- b. The "group energy" might not be advantageous for us.
 - The type of energy. Our state might be disrupted by members whose mental and emotional states are agitated -- during the meditation or during discussions.
 - The amount of energy. In some types of meditation, we experience a significant increase in energy; if this amount is

excessive, we might feel overwhelmed and "spaced out." Some meditation groups perform a grounding exercise to regulate the amount of energy in the group.

How to conduct a Study and Meditation Group ?

The following system is followed to conduct a Study and Meditation Groups :

- Sit in a quiet and comfortable position.
- The moderator begins the session by leading the chanting of OM three times. This is followed by an appropriate reading from the books of Alice A. Bailey, for about 10 to 15 minutes.
- Then the moderator begins by introducing the topic or summarizing what was heard at the last Full Moon session, or other.
- The moderator then invites, invokes and encourages everyone to open up and share their reactions and views on the talk just heard. Thereafter the moderator concludes the discussion.
- After the discussion everyone sits down with their eyes closed for the conducted meditation, for around 15 to 20 minutes.

III

Dangers and Mistakes of Receptive Meditation

There are several possible dangers which are real and therefore should be understood and carefully offset. The two main dangers are negativity or passivity on the one hand and over stimulation or excitation on the other. A state of passivity allows the intrusion into the fields of consciousness of forces or elements coming from the unconscious, including its lower levels. They are not always recognized, but even when they are it may be difficult to offset their influence and resist their onrush. The difficulty is even greater when they delude us by an alluring appearance; they may seem harmless or even of a high order, yet not only are they without real value, but they can be entirely misleading.

The consciousness can also be invaded by influences from sources outside the *individual* unconscious, Using a general expression, we can say that they come from the collective unconscious; this term may include general psychic currents, general symbols and forms (called by Jung "archetypes"), and specific group centres of influence. This field is extensive and as yet relatively little known and

we cannot enter here into further discussion of the subject. It is enough for our present purpose to point out the reality of the danger.

The chief safeguard against this danger is a constant positive watchfulness, as has been said already. Another safeguard is the striving to make a clear distinction between spiritual impressions and the multifarious psychic influences of a lower kind. Psychic phenomena have no inherent value toward spiritual or even personal development, and undue interest in them can become a definite sidetrack to our growth. It is wise to remember that primitive people and even animals have psychic faculties. Scientific investigation of such phenomena on the other hand has its definite place, but that is quite a different matter and it requires different methods from those used in receptive meditation.

The other danger which must be guarded against is *over-stimulation*. This is independent of both the nature and the source of the impressions received, for even a high spiritual influence, if it rushes into the personality with full force, can cause undesirable effects in some cases; effects which range from nervous tension and exhaustion to emotional excitement, fanaticism, excessive and feverish activity, or manifestations of uncontrolled psychic phenomena. But undesirable consequences can be prevented by wisely regulating the practice of meditation or by suspending it for a time when there are indications of trouble.

The reality of the dangers certainly calls for caution but should not arouse fear or discourage the practice of meditation. Everything effective can be a source of danger; even the most beneficial medicine can be harmful if taken in excessive doses. And to use another analogy, both inner ascensions and mountain climbing can be dangerous, but with proper preparation, caution, and skill in action the dangers are minimized – and in the case of meditation the benefits far outweigh the risks.

It should be repeated that receptive meditation rightly carried out – that is, with constant, positive watchfulness – and followed by discriminating and wise interpretation of the results, can protect effectively from influences and suggestions coming from either the outer or the inner worlds which may not have been previously recognized or satisfactorily dealt with. Meditation focuses the consciousness on the mental level, from which it can on the one hand exercise an intelligent guidance over the realm of emotion, imagination, and psychic phenomena, and on the other receive light, inspiration, and power from above.

IV

The Law of Group Endeavour

A group is an Entity with form, substance, purpose and objective. It has a physical vehicle, an emotional body, a mental aspect, a soul, and a Monad or Spirit, a point of Living Fire. The Life of this Entity participates in the Universal Life. The Spirit of the Entity is expressed through its underlying purpose and its will-to-be. This keeps it in existence. The Soul of the Entity determines its quality and its resonance.

A group is not simply a coming together of a collection of persons, cooperating in a common task. A group is more than the sum of its individual members. Instead, the members of the group are part of the entity. Behind the Law of Group Endeavour, the living energy of a divine Spirit of Groupness provides the vital spark or flame which resonates throughout the group life.

There are three basic kinds or types of groups:

1. Groups gathered around an individual leader predominated in the past. Members were attracted and held together by their devotion to the leader or chief. The attitude was one of unquestioning obedience. In tribal society, for instance, the entire group was held responsible for the misdeed of any member.
2. Groups held together by a common purpose, having no recognized leader ~ the unifying factor is impersonal and comprised of a common ideal, intent, purpose, and endeavour or task. The New Group of World Servers follows the pattern of this type of group.

The outer organisation which holds the New Group of World Servers and Knowers integrated is practically nonexistent. Members are held together by an inner structure of thought, intention, and purpose. Members may not be in contact outwardly, but all are attuned to a particular vibration and all are oriented toward a life of service on behalf of humanity, the Plan and to the Purpose of the Intelligence that guides the unfoldment of the universal initiatory process. Group members are learning to work as the Hierarchy works, telepathically attuned through the etheric field which links all forms within the planetary etheric body.

3. The third type of group integration is that of groups with a leader for a common purpose. These groups can be thought of as a combination of groups

one and two. In these groups the leader leads but does not give commands nor exact allegiance or unquestioning obedience. The ideal example of such a group, so far as humanity is concerned, is a Master's Ashram.

A fourth type of group is illustrated in the attempt of certain Members of the Hierarchy to form "Ashramic" groups on the periphery of an Ashram. Such are the "seed groups" which the Tibetan formed, as described in *Discipleship in the New Age*, Volumes I and II.

The emergence of the New Group of World Servers is an indication that a sufficient number of individuals were responding to soul contact, and in this way groups formed of those who so responded could be impressed as groups. Today, enough "Centres of Light" scattered over the planet can meet, interlace, and form a network of light. This network creates the magnetic aura of the group life.

Groups of the past, such as the family unit, have been predominantly third ray Creative Activity groups, outwardly expressing and markedly material. Groups now forming are a second ray activity. They are building groups, building the form expression in a new phase of an Ageless Age. They are founded basically on a mental impulse. They are subjective in fact and not objective in nature. They are distinguished by quality rather than by form and activity, or by quantity.

Guidance and leadership comes from those great Lives Who guide the unfoldment of humanity and the destiny of the planet. Thus the need for careful listening, for right interpretation, and for clear understanding are paramount. The spiritual worlds and the three worlds of human endeavor are and will be even more related, as the traditions, teachings, and experiences of the past have clearly indicated.

Group work is pioneering work. As one revered teacher suggested, humanity is in the infancy stage where group endeavour is concerned. But this is the work to which all serving disciples are called, they are called to group work of a new order. Individual effort and activity is to be blended with the group objective, the group effort, and with group decision-making. The work will not be carried forward by the imposition of someone will upon a group of lesser wills. It is the will of the group, rather than that of the individual, unitedly dedicated to a specific objective, which is of major importance.

Group work naturally requires considerable self-discipline. The basic purpose of the Law of Group Endeavour - the elevation of the Whole - has been attempted in the past by individuals, and can now be brought about more rapidly by combined effort in group work. Individual qualities, when blended in the group

life and merged in the united purpose, will serve the Whole while also stimulating and adding to the depth of individual growth and understanding.

Group relationship calls for skill, relinquishment, and detachment. Such qualities as love, forbearance, understanding, and a focus on the Whole of Life require cultivation through deliberate expression. Criticism, self-assertion, and indifference require eternal vigilance, lest they deter the work.

In the emerging cycle the world will be saved and reconstructed by groups, far more than by individuals.

In the past we have had world saviours - Sons of God Who have given to men a message which brought an increase of light to the people. Now, in the fullness of time, and through the processes of evolution, there is emerging a group who will bring salvation to the world and who (embodying groups ideas and emphasising the true meaning of the Church of Christ) will so stimulate and energise the minds and souls of men that the new age will be ushered in by an outpouring of the Love, Knowledge and Harmony of God Himself, as well as by the reappearance of the Christ in Whom all these three faculties of divinity will be embodied.

... What will be the effect of the message of a group Avatar or World Saviour? ... What will be the effect of the mission of a group of world Saviours, all Knowers of God in some degree, who supplement each other's efforts, reinforce each other's message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world ...?

Individual approaches to higher dimensions of insight, knowledge, and understanding will be eventually merged, into approaches by groups until finally, an organized approach by humanity itself can be made.

Requirements which must be met and preserved by a group involved in group work are

1. Group integrity ~ that delicate balance maintained between the members of the group ~ which leads to group steadiness and group "freedom from oscillation," permitting the unlimited flow of group energy, work, and interplay.
2. Group fusion, leading to the ability to work as a unit.
3. Understanding and comprehension of the work undertaken, each group working wisely and understanding its assigned task.

One of the group's major functions, "esoterically speaking," is to absorb, share, circulate, and then distribute energy. Esotericism involves the "science of the soul, or animating consciousness of all things, and the ability to function freely in the world of meaning. An esotericist is one who works with and enters into the realm or world of forces and energies. Where group endeavour is concerned, energy might be said to be the "name of the game." The disciple must learn which energies to repulse, which to diffuse, and which to use.

It is difficult, if not impossible, to separate group endeavour from group life, for they are mutually interdependent. Group endeavour involves life and activity in group formation, in esoteric or exoteric groups, inner or outer, subjective or objective, invisible or visible. Exoteric, objective, outer groups owe their energetic existence to the impulsing, energizing activity of the esoteric, subjective, inner group workers. These outer groups are expressions of an inner group life. Group endeavour, then, has its source and roots in the Life stream, as do all the Laws and Principles.

Group endeavour involves the ability to do group work, to share a group life, a group purpose, and a group goal. That group effort is directed toward unfolding a spiritual life in the midst of the world of form in order to more fully serve the Whole. Most, if not all, of that group effort and group life has to do with energy. The disciple moves always in a field of energies, receiving impact from all directions.

Among those in the many groups active in every land will be some who form part of the subjective groups which the Hierarchy is forming on all the rays, on every plane, and under various astrological aspects.

In the life of every disciple there comes a time when the inner group of disciples to which one belongs and the outer group of servers with which one can and must cooperate, synchronize. When this occurs, much time is saved and the opportunity presented is great.

The power of unified thought and meditation is little grasped as yet, and the energy inherent in the light of many minds provides an effective instrument in world affairs and will prove to be part of the new modes of work in the future.

Group unity has its roots in group meditation and in the contemplative life in which souls know themselves to be one with all souls. It will work out in some form of group activity expressing the particular characteristic of the group, and each member will be regarded as a transmitter of energy.

The New order will be brought into expression by the play of the spiritual energy upon the forces in the three worlds, and this will be the task of the New

Groups when organized and functioning correctly. Only insofar as the individual has developed group consciousness and is beginning to function as "one absorbed within the group" can they truly pass into a closer and more vitally contributory relation to the Ashram to which they belong.

A constant focused attitude in all life circumstances automatically registers the events conditioning the life of humanity, and creates a stream of ascending energy infused with the life quality and the ray characteristics of the group personnel. Along this stream both the ascending and descending life quality can pass at will and the members of the group will consequently be able to penetrate into the world of the Hierarchy and into the realm of the "raincloud of knowable things." The group as well as the individuals in the group will then function in the three worlds as serving disciples.

People everywhere are being trained to be sensitive to the Plan and sensitive to the group vibration in order to be able to cooperate intelligently with the unfolding Plan. These men and women are not being trained to be good and obedient disciples, working out the Master's wishes and desires. They are being trained to take initiations, and eventually to become Masters themselves. Disciples, therefore, have to learn to handle force and energy and to draw these unnecessarily into their intended area of service. The Master, then, does not seek mere disciples, but rather those who can be swiftly trained to be efficient and reliable assistants and co-workers.

Summary

I. What is Group?

The Group is an entity and has:

- a. A group "aura"
- b. An emotional aspect
- c. A mental aspect
- d. A group personality
- e. A group Soul

II. Methods of Group Integration

1. Love
2. Meditation
3. Sharing
4. Silence
5. Communication:

- a. External
- b. Subjective (telepathic)

- 6. Service
- 7. Dedication to group purpose

III. Obstacles and Difficulties

- 1. Criticism
- 2. Personal devotion and attachment
- 3. The glamour of freedom
- 4. Individualistic tendencies and self-assertion
- 5. Dominating personal preferences

IV. Types of Groups

- 1. The family
- 2. Groups for practical activities
- 3. Groups formed for sport and amusement
- 4. Groups in business, finance, commerce
- 5. Groups formed by men and women of goodwill for humanitarian purposes and various forms of service.
- 6. Groups of men and women endeavouring to work together in a subjective way – through thought, prayer, invocation.

V. Techniques to assist Group Endeavour

- 1. Recognise the various group endeavours in which you are taking part.
- 2. Consider the contribution of the group as a whole to these endeavours, beyond each one's individual contribution.
- 3. Ponder on the establishment of group relationship. This is each one's responsibility in the various groups to which he belongs. Remember that these relationships have an inner as well as an outer aspect and deliberately try, to link with the group members.

VI. Keythought

“Co-operation not competition”.

Meditation on the Law of Group Endeavour

I. Alignment

Through

1. *Relaxation* – physical, emotional and mental

Take a little time to achieve this sequentially on each level, quietening and lengthening the breathing until a stage of inner silence and serenity is reached.

2. *Aspiration*

Here the energy of the emotional nature is brought into co-operation and harmonised with the act of meditating.

3. *Mental Concentration*

Still the mind and direct it to the quiet higher areas where you will meditate.

4. *Realisation*

That on those levels of mind you are identified with those all over the world who are using this meditation.

II. Dedication

Say aloud or silently, but with clear inner intention:

“I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

III. Creative Meditation on the Law of Group Endeavour

1. Try to *visualise* a symbol which depicts this law for you.

2. *Reflect* on it for a short time and then move on to an attitude of mental *reception*. Try to put into practice the suggestions on receptive meditation given in this chapter.

3. *Consider* and *Plan* how you can personally express group Endeavour fully and so contribute to its implementation in the world.
4. *Radiate* it telepathically through:

- a. Repeating thoughtfully the words “*Group Endeavour*”.
- b. Sending forth the thoughtform you have been building in your meditation along rays of light in all directions.

IV. Affirmation

“May we be helped to do our part.”

(*MGNA booklets*, 1984, Sundial House Publications, published by the late Michal Eastcott.)

You may terminate with:

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Chapter IV

I

Visualisation

Visualisation is the process of focusing your concentration on an image of what you want and seeing it as already having manifested. It is a way of going in into the inner recesses of your mind, and with the power of the subconscious mind, causing the manifestation of the desired object, instance or circumstance.

Visualisation resembles our familiar habits of fantasies, daydreams, and imaginations but entwines a certain discipline into them. Visualisation is not imagination, though the dividing line is very subtle. Imagination is an outward projection of the mind and has its foundation in desires and emotions.

By definition, visualization refers to the practice of seeking to affect the outer world via changing one's thoughts. Visualization is a technique of using your imagination or thoughts to visualize specific behaviours or events occurring in one's life.

Dr. Roberto Assagioli:

Another group of exercises are those of **visualization**. The first and most simple is that of imagining (with eyes closed) to "see" a number as if it were written on a blackboard. Beginning with a single number, the student develops his/her ability -- through practice -- until he/she becomes able to "see" numbers of many digits. Other subjects suitable for further visualization exercises are: coloured geometric forms (squares, triangles, circles), then three- dimensional forms (cubes, pyramids, spheres), eventually more and more complex human figures and landscapes. These exercises are also useful in offering to students: proof of the results of the training. A further step, in the case of adolescents, is that of visualizing their ideal model -- the model of what they wish to become. (*End of citation*)

The power of positive thinking together with visualization is pretty intense. I think at times the concept seems rather cosmic, strange or weird to most people, but there has been so much documentation on the subject, that one cannot dispute the concept. According to the Law of Attraction, thoughts have energy and this energy attracts like energy.

The practice of positive thinking suggests for you to observe four things: Know what you want, ask the Universe for it, feel and behave as if the object of your desire is on its way, be open to receiving it.

Creative visualization and positive thinking has the power to alter our environment, our circumstances and cause events to actually happen. It can attract money, love, success and improve health and well being. It is not voodoo or magic; it is the natural process of the power of thought. Whether done consciously or unconsciously, most truly successful people have used visualization to reach their highest goals. Approach and handle daily situations positively and positive effects will be the result.

By changing our thoughts, we change our reality. Trust that if you utilize the power of visualization, even if you do not quite believe it and totally accept it, understanding and accepting it even in just theory will help you achieve.

From “Discipleship in the New Age, Volume One, Talks to the Disciples, pages 89/91, by Alice A. Bailey, Lucis Press Ltd (1966).

The power of visualization is limitless, anything is possible. The secret is no secret. All you have to do is apply it and put it into motion.

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step for the following reasons:

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought." This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the direction of energy. The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work. The visualising of what might be called "directed process" goes on in a more focussed manner and in the area directly around the pineal gland. The pineal gland then becomes the centre of a magnetic field which is set in motion—in the first place—by the power of visualisation. At that point, energy is gathered by the disciple and then directed with intention to one or other of the centres. This focussed thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.
2. The power to visualise is the form-building aspect of the creative imagination. This process falls into three parts, corresponding somewhat to the creative process followed by Deity Itself:

- a. The gathering of qualified energy within a ring-pass-not.

b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focussed and not diffused.

c. The despatch of this focussed energy by means of a pictorial process (not by an act of the will at this time) in any desired direction—that is, to certain centres in a certain order.

This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective. This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

a. A process of energy gathering.

b. A process of focalisation.

c. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. It is also used by the Master in awakening His disciple to certain states of consciousness, but with these you have naught to do.

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the Antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thoughtform building. It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and

hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired. (*End of Citation*)

Thought is a creative material that moulds our life and attracts similar stuff into our life. Thoughts also travel from one mind to another, and if they are strong enough, they can be unconsciously picked up by people, who are in a position to help us materialize our desires and goals.

We are part of the Omnipotent Cosmic Power that has created the universe, and we therefore we participate in the process of creation. Bearing this thought in mind, there is no wonder that thoughts materialize. Stop for a moment and think - **You are an indivisible part of the great Cosmic Power!** This means that your thoughts can come true! Not all thoughts of course, but those that are concentrated, well-defined, and often-repeated often.

Thought is energy, especially a concentrated thought laden with emotional energy. Thoughts change the balance of energy around us, and bring changes to the environment in accordance with them.

There is another explanation why visualization brings results. It may come as a surprise to most, but the theory of "Maya" - Illusion, which comes from the Eastern Philosophies, provides the explanation.

According to the Indian philosophy "Advaita- Vedanta", which is called "Non-duality" in the West, the world is not real, but only an illusion, created by our thoughts. Since most people think and repeat the same or similar thoughts often, focusing their mind and thoughts on their current environment, they create and recreate the same sort of events or circumstances. This process preserves the same "world" and status quo. It is like watching the same film over and over again, but we can change the film by changing our thoughts and visualize different circumstances and life, and in this way create a different "reality". For us it is a reality, though in fact it is just a dream we call "reality".

Our thoughts and feelings, and the mental images we carry in our mind, affect our life. By changing them we change our life. This means that we have to be careful with our thoughts and how we feel about them, otherwise we might get things and enter into situations that you do not want, and then we will have to find ways to get rid of them. Better think and visualize what that we really and truly want, and which will improve our life, and the lives of others through the principle of unanimity.

IV

The Principle of Unanimity

The Principle of Unanimity transcends diversities, preferences and self-centred opinions and works for the good of **all**.

Harmlessness, self-forgetfulness and kind thoughts in all relationships are the qualities of the Principle of Unanimity.

There comes a time in the ongoing life of the Soul when the unity and essential oneness underlying the dualities of physical plane life can be recognized and shared. The quality of this essential oneness has been termed "Unanimity."

The word "Unanimity" comes from two words: "uni" meaning "one" and "anima" meaning "Soul," "living force," "vital energy, power, or principle." Essentially, it means "Oneness of Soul," or "having the same Soul." It implies oneness in consciousness, motive, intent, aim, and purpose. Because it is based on unity in diversity, unanimity can be difficult to recognize or achieve.

Unanimity is the response of the Soul itself to that great Life Force which animates every aspect of our sevenfold being, and gives vitality and vibrancy to each of the Principles and Laws. Unanimity is the outer evidence of an inner wholeness, oneness, or synthesis which underlies the rich diversity of the three worlds of the personality life ~ physical, astral and mental. Until these worlds are brought into complete harmony with the Soul, or have been infused with the energy of the Soul, unanimity on personality levels is not possible. Complete unanimity is only possible on soul levels beyond the activity of the manipulative personality.

In the dual life of the Soul-infused personality, indeed, diversity of effort, method, expression and form in the physical plane life is entirely compatible with unanimity of intent and purpose at the higher levels.

Unanimity requires sacrifice in terms of relinquishing the tendency to criticism, to adjust another's work, and to assume responsibility for the action of others, as well as self-interest in one's own opinions, wishes, and interests. The pride of mind, which considers its interpretations and its way to be correct and true for all, is a great barrier to unanimity. The way of integration is through Soul consciousness and not through the mind. The Law of Sacrifice required for this Principle of Unanimity will lead to the relinquishment of the personal in favour of the universal and of the Soul, which knows no difference or separation.

True unanimity is a free decision and a spontaneous mutual reaction of the Soul in touch with the personality to a spiritual truth or intuition from which there is no personality escape. Unanimity is a second ray quality expressing the will-to-unify and to achieve consensus. Perfect fluid cooperation lies in the future, but a start can be made by earnest and sincere disciples.

When the inner link is held in love, and when disciples relinquish the sense of authority over each other and of responsibility for each other's activities, and at the same time stand shoulder to shoulder in the One Work, then the differences, the divergences, and the points of disagreement will automatically be overcome. The keynote of successful group work is stable relationship, unity of thought, plus a diversity of method, of effort, and of function. The needed fusion of group members will take place when they meet in the dimensions of the Soul and when service to the whole, rather than the way that service is performed, is the dominant factor.

The outer activity of the group, the Tibetan Djwhal Khul has said, is not of major importance, although this activity has a vital purpose. It is the "coherent, integrated group thought" and the meditative rhythm which are so effective in bringing about changes in human consciousness.

The Principle of Unanimity's corresponding Law of Group Endeavour, energized and impelled by the quality embodied in this principle, is intended to inaugurate the *divine destiny of humanity*:

1. To establish, through humanity, an outpost of the Consciousness of the Unique (God) in the Solar System.
2. To found in the material world a powerhouse of such energetic strength that humanity as a whole can help to bring changes, unique and far-reaching, into the planetary life.
3. To develop a station of light within the planetary body which will affect not only our own solar system, but the seven solar systems of which ours is one.
4. To set up a magnetic centre in the universe, in which humanity and the kingdom of Souls will, united and at-one, become a point of great radiance and vitality.

A call has gone out to all workers, urging them to stand together in this effort to create a new world order of harmony and unanimity, of strong inner contact and relationship. This requires the development of love, understanding, and trust in spite of any outer divergence. It requires the cultivation of a sense of oneness, of Groupness, and of common endeavour.

A blend of Love and Will is the "stimulating factor" which produces cohesion within the group. It is the service of the Plan which binds all groups into one great group. United group thinking, unified group desire, and blended group activity conditions the expression of the group and helps to synthesize similar thoughts, desires, and plans expressed by other groups serving the same Plan.

As in all the Laws and Principles, it is that loving Life Force streaming down from the Ground of Being that impels unanimity into expression through human beings in the three worlds of outer, objective endeavor. Once aligned with that stream, the process is accelerated, vitalized, and strengthened.

One example of the growth of unanimity in our time is the formation, operation, and functioning of the United Nations. Another is the intent of certain nations to form a new union of states and nations.

There is a technique given by the Tibetan Djwhal Khul, used by the Hierarchy when there is a need to unite in some group endeavor, which throws light on the necessity of dedicating careful and deep consideration, and all the needed time and energies, to the task of reaching a unanimous decision.

The Masters, starting Their work on one of the planes of the Spiritual Triad ... concentrate on the "theme" under Their consideration, during the period of three Full Moons. They then meet in conclave and each makes His contribution to the joint problem, as also does the Christ, and at critical times, Members of the Council Chamber of Sanat Kumara. On the basis of the proposals, and after due analysis and discussion, the united decision is transmitted by impression to the initiates and disciples in the Ashram, and from them to the world.

When we experience that central Oneness out of which the manifested world of diversity and differentiation emerged, we experience a unity of purpose, a unified mission, an inner linking with others in a common activity. We touch inner sources of strength and joy. We rediscover our basic oneness and experience a conscious participation in the One Life.

Behind the Principle of Unanimity a living, loving urge to restore harmony, balance, agreement, and consensus exerts its pressure on the human Soul and personality, and will not be denied forever. Acknowledgement and cooperation with this energy and urge hasten the evolution of the planet and the unfoldment of the Soul and Spirit in every human expression.

The world is, one can feel it, moving towards a unity which will one day be perfect; the day must come when this oneness will possess all people. In the multitude of religions and beliefs there is one common expression; the desire for

all to be one, not separate; to be part of, not divided from his Creator and the Creation. We belong not to ourselves, but to the whole scheme of life.

Summary

What is Unanimity?

1. It is an expression of the essential unity underlying all creation.
2. Unanimity is not uniformity – it is unity in diversity and diversity in unity.
3. Organic unity – Functional unity (consider the analogy of the human body).
4. Unanimity is not imposed – it is free adherence.
5. Its various aspects include:
 - a. Purpose – intention – will – motive
 - b. Thought
 - c. Aspiration
 - d. Action
6. Fields of unanimity
 - a. Within oneself
 - b. Group unanimity
 - c. Inter-group unanimity
 - d. World unanimity

How to achieve Unanimity?

1. *Elimination of obstacles* such as:
 - a. Self-will
 - b. Pride and certainty of being right
 - c. Fanaticism
 - d. *Enforced* unanimity (which arouses rebellion)
 - e. Undue focus on detail and method (which causes divergences)
 - f. Interference with the responsibilities of others.
2. *Cultivation and demonstration of:*
 - a. Love
 - b. Universality
 - c. Spirit of integration
 - d. Will to harmony and synchronization.

3. *Methods*

- a. Acknowledgement of unity in diversity
- b. Realisation of common purpose
- c. Unanimous intention
- d. United group thinking
- e. United group desire
- f. Blended group activity.

4. *Specific Techniques*

1. *Conferences – Consultations*

- a. Finding one or more points of unanimity.
- b. Expanding them into a growing area of agreement.

2. *Subjective work*

Joint meditation, invocation, prayer; reception of inspiration and ideas.

3. *Formulation of a common programme and its concerted working out, for example:*

- a. (Objectively) Constructing a building or running a factory.
- b. (Subjectively) Unanimous and simultaneous meditation on the Laws and principles of the New Age.

Keythought

In necessary things, unity;

In doubtful things, liberty;

In all things, love

(The motto of an ancient monastic order)

Results of Unanimity

1. The joy of unanimity – *communion*.
2. The power of unanimity – *multiplied effectiveness*.

Meditation on the Principle of Unanimity

1.Alignment

Through

5. *Relaxation* – physical, emotional and mental

Take a little time to achieve this sequentially on each level, quietening and lengthening the breathing until a stage of inner silence and serenity is reached.

6. *Aspiration*

Here the energy of the emotional nature is brought into co-operation and harmonised with the act of meditating.

7. *Mental Concentration*

Still the mind and direct it to the quiet higher areas where you will meditate.

8. *Realisation*

That on those levels of mind you are identified with those all over the world who are using this meditation.

2.Dedication

Say aloud or silently, but with clear inner intention:

“I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

3. Creative Meditation on the Principle of Unanimity

1.*Visualisation*. Decide on a symbol which depicts this principle and work with it as suggested in this chapter.

2.*Reflect* on Unanimity for a few minutes and then give a short period to the reception of ideas or impressions on it.

3.*Consider* and *Plan* how you can implement these.

4. *Radiate* Unanimity telepathically through:

- a. Repeating thoughtfully the word “*Unanimity*”.
- b. Sending forth the thoughtform you have been building in your meditation along rays of light in all directions.

IV. Affirmation

“May we be helped to do our part.”

(*MGNA booklets*, 1984, Sundial House Publications, published by the late Michal Eastcott.)

You may terminate with:

The Great Invocation

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men--

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light work out

And may it seal the door where evil dwells.

The Three Festivals of the Christ, Wesak, and Humanity

There are three festivals that are most important as aspirants on the path of awakening which occur each year. The Festival of the Christ falls during the full moon around Easter, Wesak follows during the full moon in May, and then the Humanity falls the immediate month in June.

The Festival of the Christ 2010

The Festival of the Christ always coincides with the Easter weekend. It is the first of three festivals for the next coming months. In 2010 the Festival of the Christ falls around the Full Moon which is March 29, 2010. All of these festivals affect each one of us intensely, especially if you consciously choose to work with the energies. They come at the time of Easter as the beginning of our resurrection just as Jeshua/Sanada experienced. But in truth, Lord Maitreya inhabited his body at this time so it was integrated not only within Jeshua but also with Lord Maitreya along with Master Kuthumi who assists in the process.

Lord Maitreya is the Planetary Christ, Head of the Spiritual Hierarchy, teacher to all ascended masters and a galactic avatar. This festival not only celebrates the life of Jesus but also celebrates the perfect embodiment of the love expression of God. The focus of the festival is Divine Love and the second aspect is Resurrection, and third aspect is contact, which refers to a closer relationship with Lord Maitreya and his disciples and initiates. On a planetary level this energy will eventually lead to a reorganization of planetary life. The effects are primary physical, with the object of creating Heaven on Earth. This is a time when we truly resurrect all elements within our entire soul, personality, and physical being that does not support our higher activations which will occur during Wesak and the integration happens during the Festival of Humanity.

The main focus of the Festival of the Christ is Love in the highest sense of the word; the second is resurrection; and the third is contact. This in turn allows initiates to have a closer relationship with Lord Maitreya and his disciples along with being able to connect with the Spiritual Hierarchy and humanity. This festival lasts for three days and prepares the way for the Wesak Festival.

Festival of Wesak 2010

The Festival of Wesak is the most important of the three major Ascended Master festivals. It is the time of the year at the Taurus Moon when humanity receives the highest level of transmission of Light frequency. The Wesak Festival is the festival of the Buddha, commemorating the anniversary of his birth, his attainment of Buddha-hood, and his ascension. Buddha is the perfect expression of the Wisdom Aspect of GOD. He is the embodiment of Light and Divine Purpose and is also now our Planetary Logos. The Wesak Festival in 2010 is being celebrated much later than usual, at the full moon of Gemini on Thursday, May 27th. This date is shown in Buddhist websites and I believe it is because it



is the full moon in May. This later date also allows the integration of the Christ energies to be fully activated in order to prepare us for the integration of the Wesak energies. If you have never experienced these energies on a physical basis, then this is your chance this year. Groups around the world gather in celebration of the Wesak Festival.

The festival is the great Eastern festival, and serves to show the solidarity of East and West. The term Wesak refers to the Wesak Valley in the Himalayas where every year all the Ascended Masters gather both on the inner and outer planes to share in a very sacred ceremony. At the precise rising of the full moon in May, the Manu, Allah Gobi, Lord Maitreya, the Bodhisattva, and Saint Germain, the Mahochohan, stand in a triangular formation around a bowl of water that sits on a crystal. Buddha appears and hovers above this bowl of water and transmits

cosmic energies into the water and through Lord Maitreya to be disseminated then to the Spiritual Hierarchy and the initiates, disciples, and New Group of World Servers.

At the end of the ceremony, the water is shared by all those in attendance. Wesak is also the time when initiations are given to disciples and initiates on Earth by Lord Maitreya, Lord Buddha, and more recently also by Lord Melchizedek, the Universal Logos.

The Wesak is a time of great renewal and celebration. At Wesak the quality of energy that is very prevalent is the "Force of Enlightenment". This force of enlightenment energy emanates from the heart of GOD. It is related to Divine understanding, and the Love-Wisdom Aspect of GOD. This force on a planetary level initiates the new world education.

This effects the education movements, values, literature, publishing, television, radio, newspaper, magazines, writers, teachers, channels, and speakers on the entire planet. This force of enlightenment so prevalent at Wesak is why the coming together of large groups at this time can be such an awesome experience. Wesak is the pinnacle each year where the greatest window for mass enlightenment can occur on a planetary level.

During the ceremony Buddha sounds forth a great mantra and becomes an “Absorbing Agent” of the first ray force. Buddha then ensues the magnetic power of the second ray to attract this force to himself. He holds it steady and then redirects it to the Lord Maitreya, who is the “Receiving Agent” of this energy. This energy is then disseminated to the seven Chohans and their Ashrams for a seven-fold expression and direction into the world.

All the disciples and initiates on Earth are invited to come to the Wesak Valley, attend this sacred ceremony and join in the festivities. This is also a time to come and stand before Lord Maitreya, Lord Buddha, and Sanat Kamura to give your vows of service, and receive special blessings.

It is important to note that this is also an actual physical event. At the hour of the full moon a stillness settles down upon the crowd, and all look toward the Northeast. Certain ritualistic movements take place under the guidance of the different Masters and their Ashrams.

The expectancy and excitement begins to build as all wait on the inner and outer plane for Buddha’s arrival. A few moments before the exact time of the full moon, in the far distance, a tiny speck can be seen in the sky. This tiny speck gradually grows larger and the form of the Buddha seated in a cross-legged position appears. He is clad in a saffron colored robe, and bathed in Light and color, with his hands extended in blessing.

While hovering above the bowl of water, crystal and rock, a great mantra is sounded that is only used once a year at Wesak. This mantra is sounded by the Lord Maitreya. The entire group of people in the valley do full invocations. This invocation sets up an enormous vibration of spiritual current. It marks the supreme moment of spiritual effort of the entire year, and releases a massive down pouring of cosmic energies from the Cosmic Hierarchy.

Buddha then slowly recedes into the distance from whence he came. The entire ceremony takes only eight minutes. However, its effects last an entire year. This is Buddha’s annual sacrifice for humanity. This is changing in recent times because the Buddha has now taken a much more active involvement in Earth’s evolution, after spending a great deal of time in the Great White Brotherhood Lodge on Sirius.

The Wesak Festival has been regarded by the inner-plane ascended masters to be of paramount importance in world affairs. Through the two representatives of deity on our planet, the worlds of spiritual realities and human affairs are being brought closer and closer together.

At Wesak a channel is opened for humanity that allows disciples and initiates to contact certain energies not normally available or as easily accessible. This allows great expansions of consciousness to take place.

Djwhal Khul has also stated that, “It is the intention of the Buddha and the Christ that in each country there shall eventually be someone who will act as their representative at the time of the festival, so that the distribution of spiritual energy from the first aspect or ray will be directed from the Buddha to the Christ and then from the Christ to those initiates in every country who can be overshadowed, and so act as channels for the direct current of energy.”

The Wesak has the following purposes:

- The releasing of certain transmission of energy to humanity that will stimulate the spirit of love, brotherhood, and goodwill.
- The fusion of all men and women of goodwill into a responsive, integrated whole.
- The invocation and response from certain cosmic beings if prior goals are achieved.

Festival of Humanity 2010

The Festival of Humanity also called the Festival of Goodwill is one month after the Wesak Festival (June 26th) in which all initiates have been infused with the next phase of their development. This occurs for all initiates of all levels on the Inner-plane and on planetary worlds. Of course, we are concerned with the Earth energies and how this new integration is going to affect our journeys as teachers, healers, writers, theologians, visionaries, counsellors, etc, etc.

This festival truly affects humanity in a way quite different than the first two celebrations. We are now ready to “walk our talk” and move out into humanity with the tools we have learned in our personal growth. The force prevalent at this festival is the force of reconstruction. This is the force of the first ray (Red) associated with the Crown Chakra or Will Aspect of Divinity that is directly connected with Shamballa. This force is mainly effective between nations of the Earth. The three forces of restoration, enlightenment, and reconstruction express the Light, Love and Knowledge of God.

(This information is excerpted from Alice A. Bailey material.)

With this integration of the Festival of Goodwill there will be a reconstruction in the following areas:

- The Power of Will is given to disciples and initiates so that they can direct efficiently and wisely the process of rebuilding.
- The Will to Love will stimulate men of good will everywhere, gradually overcoming hatred.
- The Will to Action will lead intelligent people through out the world to inaugurate those activities that will lay the foundation for a new and better world.
- The Will to Cooperate will steadily increase.
- The Will to Know and To Think Correctly and Creatively will become an outstanding characteristic of the masses.
- The Will to Persist will become a human characteristic, a sublimation of the basic instinct of self-preservation and self-centeredness.
- The Will to Organize will further a building process will be carried forward under the direction inspiration of the Spiritual Hierarchy.

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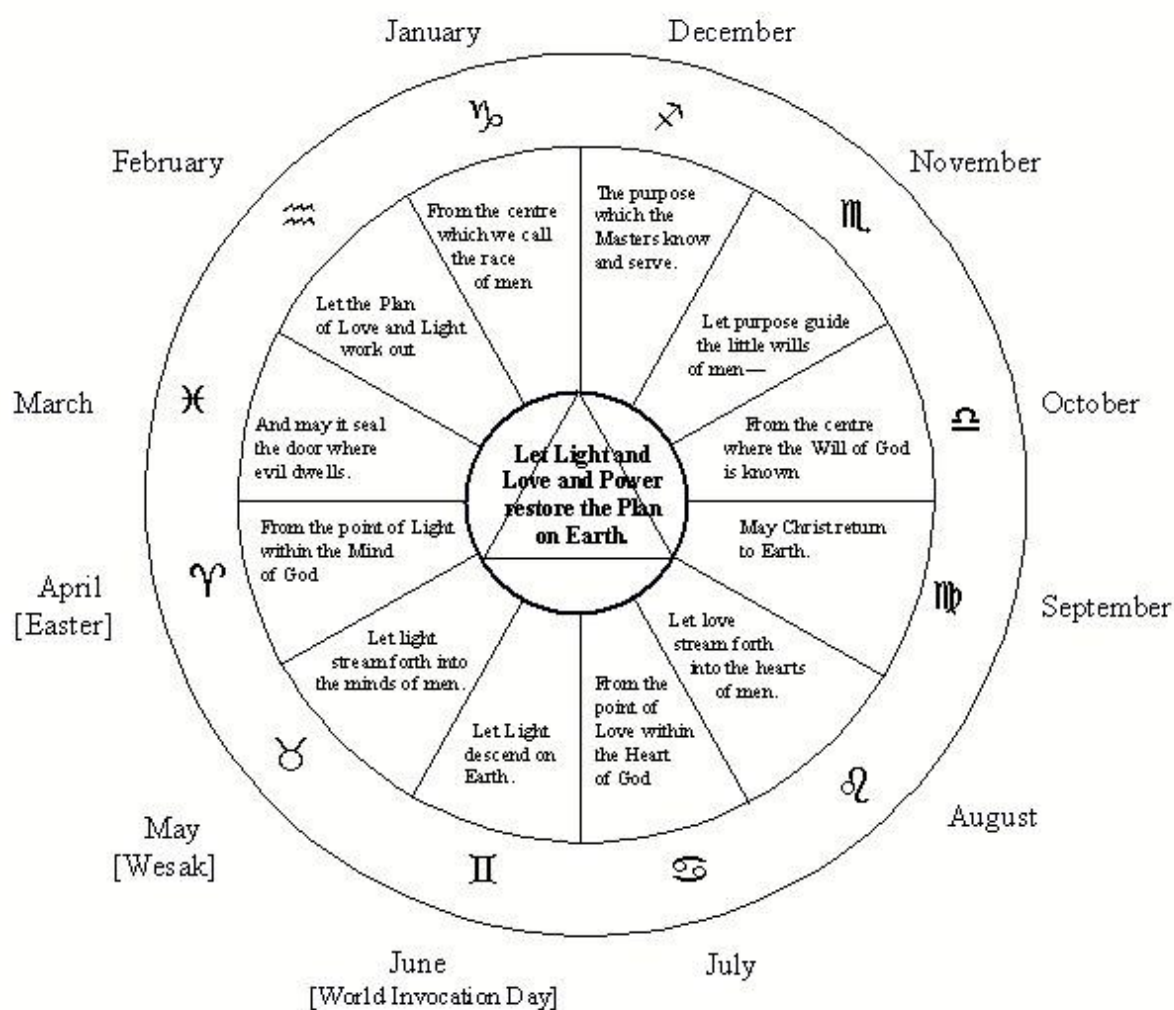
Wesak Festival at Sundial House, Tunbridge Wells, Kent, UK

in presence of Dr. Roberto Assagioli.

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Satsang Press – Gent, Belgium
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